

THE  
HISTORY  
OF THE  
CHURCH,  
FROM THE  
Beginning of the WORLD  
TO THE  
Year of CHRIST 1718.  
In FOUR VOLUMES.

Compendiously written in *French* by  
LEWIS ELLIES DU-PIN, Doctor in  
Divinity of the Faculty of *Paris*.

And now translated into *English* according to the  
Third *Paris* Edition, Revis'd, Enlarg'd, and put into  
a new Method by the AUTHOR.

With a Compleat INDEX to the Whole.

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VOL. IV.

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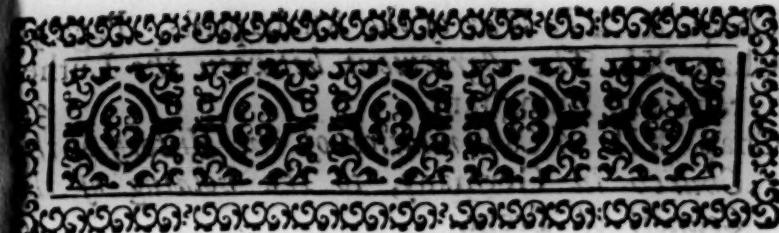
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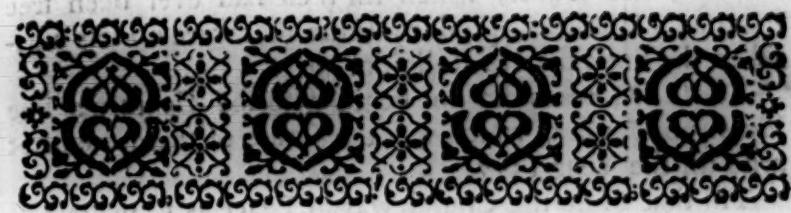
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THE  
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CENTURY XVI.

CHAP. I.

*The History of the Pragmatick Sanction.*

**W**E are now come to the End of the fifteenth Century. There remain yet behind two Centuries, and the beginning of a third. Those two Centuries will furnish us with abundance of Matter for Church-History. In the sixteenth there was one of the greatest Revolutions that ever happen'd in the Church, from its first Establishment. She saw a great Part of Europe torn from her. Several Provinces of *Germany*, *England*, *Scotland*, and the Northern Kingdoms, were a Prey to

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Heresy;

Heresy ; and *France*, which till then had ever been free from such Monsters, produc'd some that were no less hurtful to the State than to Religion.

Those Disorders did not begin with the Century<sup>a</sup>. The Heresy of *Luther*, which was the Cause of them, did not arise till the Year 1517.

Till that Time the Church was in Peace as to matters of Doctrine ; but there had been some Differences between the Church of *France* and the Court of *Rome*, with relation to the Pragmatick Sanction ; which were terminated by the Concordate between *Leo X.* and *Francis I.* (a) I have already said, That during the Sitting of the Council of *Basil*, King *Charles VII.* assembled the Prelates, and other Ecclesiasticks of the Kingdom, at *Bourges* in July 1438, to examine the Decrees and Canons about Discipline, which had been presented to him by the Deputies of the Council (b). They were thought very necessary for obviating the Abuses of expectatory Graces, Reserves, Annats, and other Things, which had been introduc'd into the Church of *France*, and were approved by the Assembly ; some of them purely and simply, others with some Modifications, because the Time, Manners, and Men of the Kingdom did so require. Those Decrees, which contain twenty three Articles, confirm the Sovereign Authority of General Councils in Matters of Faith and Discipline ; abolish expectatory Graces and Reserves for Benefices which the Popes had set up ; establish the Right of Graduates ; assign the Cognizance and Judgments of Ecclesiastical Causes in the first Instance to the Ordinaries, saving Appeal ; and in case of Appeal after the first Judgment, to him to whom the Appeal naturally devolves ; declare null the Appeals before a definitive Sentence ; order that the Triennial Possession of a Benefice be a sufficient Title, limit the Number of Cardinals to Twenty four ; condemn the Annats, and in general all Exactions for Ecclesiastical Office or Benefices ; regulate what regards the Divine Offices ; order Clergy-Men that are guilty

(a) *A.F. Convent. Bituric.* (b) *To. IV. Conc. Labb.*  
p. 358. & seq.

ty of Concubinage to be prosecuted ; restrain Interdicts, &c. These Decrees, settled at *Bourges* with their Limitations, were confirm'd by the King, who order'd the Execution of them by his Declaration, on the 7th of *July* 1438. This Pragmatick Sanction was carry'd to the Council of *Basil*, which would not expressly authorize it, because of the Limitations, (a) but allow'd it to be observ'd in *France*. The Court of *Rome* was highly offend'd at it, and used her utmost Efforts to get such Articles chang'd as were injurious to her Interests. Pope *Eugene IV.* proposed to *Charles VII.* some Accommodations on that Head ; but the King would make no Concessions, and caused the Pragmatick Sanction to be observed in his Kingdom. Pope *Pius II.* endeavour'd to destroy the Pragmatick Sanction, declared his Design in the Assembly, which he held at *Mantua* in 1459, to devise Means of falling upon the *Turks*, and openly declaim'd against the Pragmatick Sanction in an Audience which he gave the King's Ambassadors. But the Ambassadors standing to it, he made the Constitution *Excrebilis* against such as should appeal from the Holy See to a General Council. Then he wrote to the King, and threaten'd him with Censures, if he did not revoke the Pragmatick Sanction. (b) *John Dauvet*, the King's Procurator-General, protested against the Pope's Menaces, and against every thing he should attempt that Way ; and insisted, that the Pragmatick Sanction should continue to be executed in the Kingdom. (c) *Charles VII.* dying in 1461, his Son *Lewis XI.* who succeeded him, did at first consent to the Revocation of the Pragmatick Sanction ; but the Edict, by which he revok'd it, was not register'd : On the contrary, the Parliament made Remonstrances for maintaining it ; and the King himself was oblig'd, in 1464, to make two Declarations ; the one for putting a Stop to the Exactions of the Officers of the Court of *Rome* ; and the other, that none should go to *Rome* to get Bishopricks, Abbeys, or Benefices. However, some Time after, at the Sollicitation of

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(a) *Hist. de Du-Puy. Pragm. Sanct.* (b) *Libert. de l'Eglise Gallie.* (c) *Preuves des libertez de l'Eglise Gallie.*

the Pope's Nuncio and Cardinal *Balue*, he issued Letters for the Revocation of the Pragmatick Sanction : But the Parliament of *Paris* refused to verify them, and the University opposed them. *Lewis XI.* also chang'd his Mind, (a) and call'd an Assembly of the Prelates and Deputies of the Universities of the Kingdom, in 1478, at *Orleans*; in which it was resolv'd to address the Pope to call a General Council. They likewise deliberated upon Means to restore the Pragmatick Sanction : but that was put off to the Assembly that was to be held at *Lyons* in *May* following. *Lewis XI.* dying in *August* 1483. *Charles VIII.* who succeeded him, did in the Beginning of his Reign assemble the States of his Kingdom at *Tours*, who demanded the Restoration of the Pragmatick Sanction ; but upon the Opposition made by those Bishops, who had been promoted by *Lewis XI.* contrary to the Form prescribed by the Pragmatick Sanction, the Affair lay undecided. However, in the Reign of *Charles VIII.* the Bishops were elected according to the Form of the Pragmatick Sanction ; and the Parliaments agreed to what had been regulated for maintaining the Elect in the elective Bishopricks and other Benefices. Notwithstanding some of those who had been promoted at the Court of *Rome*, took possession of them thro their Interest and Credit. *Lewis XII.* succeeding to *Charles VIII.* declared himself more warmly than his Predecessors had done for the Pragmatick Sanction ; and, in the Year 1499, ordered that it should be inviolably observ'd.



## C H A P. II.

*The Council of Pisa.*

**O**N E would think that after this Regulation, there would have been no farther Difficulty about the Execution of the Pragmatick Sanction in *France*. (b) *Lewis XII.* still maintain'd it, but the Popes opposed it. *Alexander VI.* dying, as I said before, on the 17th of

(a) *Estat d' Orleans.*(b) *Act. Concil. Pisan.**August*

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August 1503, Francis Picolomini, Nephew to *Pius II.* succeeded him, and took the same Name with his Uncle ; but he died at the End of twenty six Days. After his Death *Julian de la Rouere*, Cardinal of S. Peter in *Vinculis*, Nephew to *Sixtus IV.* was elected by the Cardinals the same Day they went into the Conclave, and took the Name of *Julius II.* This Pope endeavour'd to chase the French out of Italy, and made use of both spiritual and temporal Arms to attack them. *Lewis XII.* in order to secure himself against whatever the Pope might attempt against him, call'd an Assembly at *Tours*, about the End of *September*, to know what he might lawfully and in Conscience do upon this Occasion. The Assembly answer'd, That he had nothing to fear from the Pope's Menaces. At the same time, the Emperor *Maximilian*, who was united with the King of *France* against the Pope, caused ten Grievances of the German Nation and Empire to be drawn up against the Court of *Rome*. They likewise deliberated to bring a Pragmatick Sanction into the Empire like that of *France*, or to adopt it. In consequence of the Assembly of *Tours*, the Pope was summon'd, both by the King of *France* and the Emperor, to call a General Council, agreeably to the Decrees of the Councils of *Constance* and *Basil*. The Pope being very averse to condescend to that Proposal, they sent Embassadors to the Cardinals, to persuade them to call a General Council. The Cardinals appointed the Council to meet at *Pisa*, by their Decree of the 16th of *May 1511*. In order to avoid this Blow, the Pope on his Part summon'd a Council to meet at *Rome*, by his Bull of the 17th of *July*, to be held in the Palace of the *Lateran*, on the 19th of *April 1512*. The Cardinals, who had appointed the Council at *Pisa*, open'd it the 1st of *November 1511*. (a) There were three Sessions held in that Place, after which the Council was remov'd to *Milan*, and continued to sit there. The Pope was summon'd to it ; but not appearing, he was on the 21st of *April* suspended from all Pontifical Jurisdiction, and every body was forbid to obey him. This was in the last

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(a) *Act. Concil. Pisan.*

Session of the Council; for soon after, the French being abandon'd by the Emperor *Maximilian*, were obliged to quit the *Milaneze*, and the Prelates of the Council to retire to *Lyons*, where there was only the Shadow of a Council, which soon vanish'd. But the Sentence of Suspension was receiv'd in *France*; and the King issu'd Letters-Patent on the 16th of *June*, by which he receiv'd it, and order'd it to be executed over all the Kingdom, and forbid all his Subjects to obtain any Promotions from the Pope, or to have any Regard to the Bulls he might dispatch.



## C H A P. III.

### *Of the Fifth Lateran Council.*

THE Council, which the Pope had summon'd to the *Lateran*, assembled there (a). After having been twice prorogu'd, it was open'd on the 10th of *May 1512*. It was compos'd of fifteen Cardinals, and Archbishops and Bishops, all *Italians*, and six Abbots, or Generals of Orders. The Pope proceeded against the *French* at the first; he interdicted the City of *Lyons*, whither the Bishops of *Pisa* had retired, and the Kingdom of *France* that had approv'd their Judgment. On the 10th of *December* he publish'd a *Monitorium*, appointing all the Favourers of the Pragmatick Sanction to appear in sixty Days. Just as they expir'd, Pope *Julius II.* died on the 16th of *February 1513*. The Cardinal *de Medicis* was elected, and proclaim'd Pope, who took the Name of *Leo X.* and prorogu'd the Term of the Summons of the *French* upon the Pragmatick Sanction to the 27th of *April*. During this Interval, the King of *France* sent the Cardinal of *S. Severinus*, *Claud Seiffel* Bishop of *Marseille*, and *Lewis Fourbin*, in quality of Ambassadors to the Council, with Power to declare that he renounc'd the Council of *Pisa*, and adher'd to that of the *Lateran*; which they did in the eighth Session of the Coun-

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(a) *Aet. Concil. Later.*

cil, held on the 17th of December. The next Session was put off to the 5th of May, 1514. It was held on that Day; but the French Prelates not having been able to come to it, because the Emperor Maximilian and the Duke of Sforza denied them Passports, the Pope publish'd a general Bull, enjoining anew all the Prelates to come to the Council, and most expressly forbid to hinder them from coming. In this Session, he likewise publish'd divers Regulations relating to Discipline, for the Prelates, Beneficiaries, Ecclesiasticks, and Officers of the Court of Rome. The next Session, which was appointed on the 1st of December, was put off to the 15th of May 1515, in which Session the Pope publish'd four Constitutions: the first bears the Approbation of the Banks of Charity; the second contains Rules about Exemptions; the third concerns the printing of Books; and the last regards the Pragmatick Sanction. The Pope decreed a peremptory and final Summons before the 1st of October, for all who were concern'd; after the Expiration of which Time he declar'd, That he would proceed to a definitive Judgment in that Affair. The next Session was put off to the 14th of December.

## C H A P. IV.

### *The History of the Concordate.*

KING Lewis XII. who still maintain'd the Pragmatick Sanction, died on the first Day of the Year, and was succeeded by Francis I. This Prince having passed the Alps with his Army, defeated his Enemies, and retaken the City of Milan, Leo X. (a) was obliged to treat of Peace with him as to what regarded his temporal Interests, and afterwards to propose an Interview at Bologne, to regulate the Affair of the Pragmatick Sanction. The Pope came thither on the 9th of December, and the King two Days after. They agreed to make a Concordate. The Pope named the Cardinals of Ancona and Santi Quatriga, and the King his Chancellor Du Prat, to draw it up;

(a) Concord. inter Leonem & Francisc.

which was speedily done, and then sign'd. By this Concordate it was agreed, That when elective Archbishopricks or Bishopricks, Abbeys or Priories, of the Kingdom of *France*, should become vacant, the Chapters might no longer proceed to the Election or Presentment of a Prelate; but the King should name to the Pope, within six Months, reckoning from the Day of the Vacancy, a Doctor or Licentiate in Divinity, not under twenty seven Years of Age, who should be promoted by the Pope to the vacant Church. However, from this Law are excepted the Churches, Monasteries, and Priories, which hold of the Pope the Privilege of electing their own Prelate. This is the first Article of the Concordate, directly opposite to the Design of the Pragmatick Sanction, which preserv'd to the Chapters the Right of Election. The second abrogates, in favour of *France* and *Dauphiny*, the Use of expectatory Graces, and general and special Reserves to vacant Benefices, and declares them null. However, the Pope reserv'd to himself the Right of creating a Prebend in every Cathedral and Collegiate Church, which the Ordinary shall be bound to give to a Doctor, Licentiate, or Batchelor in Divinity, to give Lessons twice a Week. The third Article regulates the Months in which the Ordinaries shall be oblig'd to give to Graduates the vacant Benefices, *viz.* in *January* and *July* to the nominated Graduates, who shall have register'd their Letters of Degrees, Nomination and Study; and in *April* and *October*, to the Graduates who shall have register'd their Letters of Degrees, and the Time of their Study. The other Months being left at the Collators Discretion, to give the Benefices belonging to their Collation to all Sorts of Persons capable of possessing them. It likewise regulates the Ranks of Preference among the Graduates of different Orders and different Faculties.

By the fourth Article it is stipulated, That every Pope may deliver an Apostolical Mandate once only during his Pontificate, upon a Collator having ten Benefices in his Collation, and two upon a Collator having fifty. The general Prevention for all Benefices is granted to the Pope; and it is agreed, That in all Provisions of Benefices the true Value shall be express'd. The fifth Article is agreeable to the Pragmatick Sanction. It says, that Causes must be judg'd

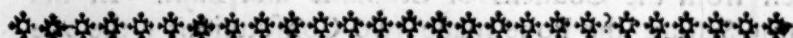
judg'd upon the spot by those to whom it pertains by Law, Custom, or Privilege, to take cognizance of them, excepting greater Causes which are expressly named in the Law, with Prohibitions not to appeal to the last Judge *omisso medio*, nor to throw in an Appeal before the definitive Sentence, unless the Grievance of the interlocutory Sentence can be definitively redress'd. As to the Appeals of those who are immediately subject to the Holy See, it is agreed, That Judges shall be deputed on the Place till the Process be ended, i. e. till three agreeing Sentences be given inclusively. The sixth Article is concerning peaceable Possession ; the seventh concerning Concubinaries ; the eight concerning Converse with excommunicated Persons ; the ninth concerning Interdicts ; the tenth for Abrogation of the *Clementine Litteris*, which are all conformable to the Pragmatick Sanction. But the Article which forbids Annats, and that which fixes the Number of Cardinals, are entirely omitted.

(a) In the eleventh Session of the Council held on the 10th of December 1516. the Pope publish'd a Bull of Revocation of the Pragmatick Sanction, and caus'd the Concordate to be read, which was approved by all the Prelates except the Bishop of *Tortosa*, who said he did not approve the Revocation of that which had been taken from the Councils of *Constance* and *Basil*. In the same Session the Pope made two Constitutions ; the one touching Preachers, and the other touching Regulars. By the latter he ordains, That the Ordinaries shall have a Right to visit Parochial Churches belonging to Regulars, and to celebrate Mass in the Churches of Monasteries : That the Regulars shall be oblig'd to come to solemn Processions, when they shall be order'd to do so : That the Superiors shall be bound to present to the Ordinaries, the Brothers whom they intend to employ in hearing Confessions : That the Ordinaries shall have a Right to examine them upon their Literature, and upon their way of giving the Sacrament : That such as confess to those Brothers shall be accounted to have satisfy'd the Canon, *Omnis utriusque Sexus*, as to

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(a) *Act. Concil. Later.*

Confession only : That the Religious may confess Strangers, but shall not have Power to absolve Laicks or the secular Clergy, from the Sentences, *ab homine*, nor to administer the Sacraments of the Eucharist, or Extreme Unction to the Sick, unless they have been denied them without just Cause : That they may only administer them to their own Domesticks actually in their Service : That they may not enter with the Cross into the Churches of Curates, to take thence the Bodies of such as have desired to be buried with 'em, without the Consent of the Curate, or unless they be in actual Possession of that Right : That such Regulars as shall be promoted to Orders, shall be examin'd by the Ordinaries : That they shall not cause their Churches to be consecrated by any other than the Diocesan Bishop. These Regulations, and some others to the same Purpose, touching Regulars, were not unanimously approv'd by all the Prelates of the Council, but pass'd by Plurality of Voices. The twelfth Session was appointed on the 2d of *March*, and then prorogu'd to the 16th of the same Month in 1517. After the Pope had renew'd the Prohibitions not to plunder the Houses of the Cardinals that were chosen Popes, he confirm'd what had been done in Council, by a Bull, exhort'd to a War against the *Turks*, and then put an End to the Council.



## C H A P. V.

*The Opposition of the French to the Concordat,  
and its Reception.*

THE Concordat (*a*) did not pass so easily in *France*, as it did in the Council, and at the Court of *Rome*. Great Opposition was made to it, which lasted a long time. The Pope sent the Revocation of the Pragmatick Sanction, and the Concordat into *France*, by his Nuncio the Bishop of *Baieux*. The Nuncio presented them to the King, and demanded of him that they might be publish'd in the Parliaments of *France*. The King who

(*a*) *Hist. de M. Du-Puy.*

was

was oblig'd only to publish the Concordate, would not hear of the Revocation of the Pragmatick Sanction, but was resolv'd to cause the Concordate to be receiv'd. To that end he went himself to the Parliament of *Paris*, on the 16th of *February* 1517, and caus'd a great Number of Bishops to be summon'd to it, as well as Prelates, the Chapter of *Notre-Dame* in *Paris*, the Doctors of Divinity, and the Agents of the University. He caused his Chancellor to propose and ordain the Reception of the Concordate to the Assembly. The Clergy being assembled said, That that Affair regarding the general State of the Church of *France*, the Concordate could not be receiv'd without her. The Parliament told the King they would consider of it. On the 13th of *May*, the King caus'd Letters-Patent to be dispatch'd, by which he enjoin'd the Parliament, and the other Courts of his Kingdom to observe the Concordate, to judge according to that Rule, and to see to the Execution of it. These Letters having been examin'd in Parliament, the Court appointed Commissioners to examine the Concordate, and the Revocation of the Pragmatick Sanction, and declar'd upon their Report, that the Court neither could nor ought to cause the Concordate to be publish'd or register'd, but to keep and observe the Pragmatick Sanction as formerly, to hearken to the University as they had demanded: and that if the King would insist upon the Publication of the Concordate, the *Gallican* Church ought to be assembled, as was done in *Charles VII's* Time, when he made the Pragmatick Sanction. The King not being able to cause the Concordate to be publish'd in six Months, as he had engag'd, obtain'd of the Pope a new Delay of six Months more, and in that Time gave precise Orders to the Advocate General, and to the Parliament, to receive, publish, and register the Concordate. The Court ordain'd that the Decree of the 24th of *July* last past should have its full Effect, and that the Publication to be made of the Concordate should be declar'd to be made by the Ordinance and Command of the King, and not of the Court, which should protest that it did not mean in any wise to authorize or approve that Publication: and that Processes

in beneficiary Matters should still be judg'd by the Court, according to the Pragmatick Sanction, as before the Concordate: In fine, That the King should be desir'd to send a Person of Quality to assist at the reading of the Concordate, upon which should be written, *Read, publish'd, and register'd by the express Order and Command of the King, several times reiterated in presence of such an one sent specially for that effect.* The Duke de Tremouille, whom the King sent expressly to the Parliament to pres' the Registration of that Concordate, having refus'd to write about it to the King, the Court after having made their Protestations before the Bishop of *Langures*, and appeal'd from the Revocation of the Pragmatick Sanction, offer'd to put upon the Concordate the Words which I have just now related, in presence of the Duke of Tremouille. The Day pitch'd upon for this was the 22d of *March*. In the mean while the Rector of the University presented his Request to the Court, desiring that it might be receiv'd in opposition to the Publication of the Concordate. The Parliament receiv'd his Opposition. On the 22d the Dean of the Church of *Paris*, and the Chapter of *Notre-Dame* made a like Opposition. The Parliament likewise drew up a new Protest before they put these Words upon the Concordate, *Read, register'd, and publish'd by the Order and Command of the King, several times reiterated in presence of the Duke of Tremouille sent expressly for that Purpose.* The Rector forbid the Printers and Booksellers of the University to print or publish the Concordate, upon pain of being cut off from the University; and in the Name of the University publish'd an Act of Appeal, from the Revocation of the Pragmatick Sanction, to be receiv'd by the Dean and Church of *Paris*, which he caus'd to be printed and posted up in *Paris*.

The Concordate having undergone several Difficulties in the Execution of it, the King obtain'd of the Pope the Revocation of the Article which orders that one shall be oblig'd to express the just Value of Benefices; nor was the Article of the Mandates any more observ'd. As to the Article of Elections, which was one of the most important, it was not executed without Opposition. The

Chapters proceeded to Elections after the Death of the Archbishops, Bishops, and Abbots. The King for his part nain'd the Persons who should fill the Vacancies : the Parliament was for those who were elected by the Chapters, and the Pope for those who were nominated by the King. This occasion'd Disturbances during the King's Absence, who was Prisoner in *Spain* : but upon his Return, he forbid the Parliament to take cognizance of the Causes of the Archiepiscopal Churches and Abbeys, and remitted them to the great Council to be judg'd according to the Concordate. He demanded of Pope *Clement VII.* in 1531, that he would extend the Right of Nomination even to elective Abbeys : and the Pope granted him a Brief, by which he suspended all Privileges of Election which any Churches or Monasteries had, during the King's Life, and gave to the King the Power of Nomination according to the Form prescrib'd in the Concordate. After this no mention was made of those pretended Privileges of Election ; and the Kings of *France* have continu'd in possession of naming to all Archbishopricks, Bishopricks and Abbeys of their Kingdom ; notwithstanding all the Remonstrances made by the States and Clergy for the restoring of Elections. Let us now come to the History of *Luther's Heresy*, which will fill most of this Century.



## C H A P. VI.

*The Rise and Progress of Luther's Heresy.*

POPE *Leo X.* having form'd the Design of going on with building the magnificent Edifice of St. Peter's Church at *Rome*, and finding the Treasure of the Apostolick Chamber exhausted, (a) did in 1517 publish general Indulgences all over *Europe* in favour of such as would contribute Sums of Money for building of that Church, and appointed two Persons in each Country to preach

(a) *Co:bl. de actis Luth.* *Luth. Op. Bull'a Leonis.*

up those Indulgences, and receive the Mony. *Albert of Brandenburgh*, Archbishop of *Mentz* and *Magdeburg*, who was soon after made Cardinal, was appointed for *Germany*. Instead of charging *Augustine Friars* with this Affair, as was usual, *Albert* gave that Commission to *John Tentzel* a *Dominican*, and other Religious of that Order, because they had newly collected great Sums for the Knights of the *Teutonick Order*, who were at war with the *Muscovites*, by preaching up such Indulgences which the Pope had granted to that Order of Knights. This Preference vex'd the *Augustine Friars*, they either taking it for a Contempt of their Order, or regretting to see themselves frustrated of the Share which they might have had of the Mony which the Faithful might give, in order to gain Indulgences. Their Vicar-General in *Germany* at that time was *John Staupitz*, a Man of Quality, an Ally and Friend to the House of *Saxony*, who was in great Credit with the Elector of *Saxony*. He spoke to him against the Publication of Indulgences, and at the same time put *Martin Luther* (a Preacher of the same Order of *Augustine Friars*, and Doctor of *Wittemberg*) upon preaching, who in his Sermons, Lessons, and Writings declaim'd against the manner in which the Indulgences were distributed, and against the Maxims which the *Dominicans* advanc'd to justify and defend them.

Since *Luther* was the Leader of those who separated from the Church of *Rome*, it will be requisite here to give an Account of the principal Circumstances of his Life, and to describe his Character. He was born at *Isleb*, a Town of *Saxony*, in the County of *Mansfeld*, on the 10th of November 1483. His Father's Name was *Luther* or *Luder*, and his Mother's *Margaret*. They came to live in the City of *Mansfeld*, where *John Luther* was a Magistrate. Some have wrote, that he was call'd *Luther*, because he was a Finer by Trade, and that that Name in the German Language has that Signification: but be that as it will, it is agreed that he employ'd People to work in the Mines. *Martin Luther*, after having finish'd his Studies in Grammar at *Magdeburgh* and *Eisenack*, went to *Erford*, where he went thro his Course of Philosophy, and was admitted Master of Arts in the University of

of that City when he was twenty Years of Age. Afterwards he took to study Law, having a mind to make his way to the Bar; but an Accident that happen'd to him put him off of that Design: Being in the Fields he was struck down with a Flash of Lightning, and his Companion kill'd. This Accident made him resolve to retire from the World, and to enter into the Order of the *Augustine* Friars, which Profession he follow'd in the Convent of *Erford*, where he staid four Years. He receiv'd the Order of Priesthood, and celebrated his first Mass in the beginning of the Year 1507. In 1508 he was sent to *Rome* by the Convents, that had some Difference with their General. That Affair being accommodated, he return'd to *Wirtembergh*, where he was made Doctor and Professor of Divinity. Being of a lively and sprightly Genius, a bold and vehement Declaimer, he acquir'd in a small time much Reputation by his Sermons and Theses.

It was in this manner, and upon this occasion, that he began to publish his Errors. Being naturally passionate and hot for the Interest of his Order, he began not only to declaim against the Abuse of Indulgences, but also to maintain Doctrinal Theses about Indulgences and Penance, contrary to the common Sentiments of the Divines. The first Thesis upon that Matter contain'd ninety five Propositions, in which he clearly laid open what were his Sentiments about Indulgences. It was maintain'd and publish'd at *Wirtemberg* in 1517. He did not yet directly attack the Indulgences, nor the Power of the Church; but maintain'd, that the Pope could only forgive the Penalties he impos'd himself; that therefore Indulgences were only a Relaxation of canonical Punishments; that they only regarded the Living, and that those in Purgatory could receive no Benefit by them; that at most they could only be useful to them by way of Suffrages; that they rarely took off all manner of Punishment; that they were of no use without Contrition; that great Caution ought to be used in preaching up Indulgences, and the People ought to be advertis'd that they were not to be compar'd to good Works; that it is hard to tell what is the Treasure of the Church, and what is the Foundation of Indulgences. He advanc'd several other

other Propositions to the same purpose, and found fault with several Abuses and Excesses of which he accus'd his Adversaries. In fine, he propos'd many Questions against Indulgences without answering them, adding only, that they might be easily solv'd, if Indulgences were preach'd up according to the Spirit and Intention of the Pope. This Thesis of *Luther's* made a great Noise. *Tetzel, or Texel*, a Dominican, Inquisitor in Germany, and first Commissioner for publishing the Indulgences, maintain'd and publish'd at *Frankfort upon the Oder*, a Thesis containing Propositions contrary to those of *Luther*, to vindicate the Commissioners from the Reproaches of *Luther*. He likewise drew up another Thesis about the Pope's Authority, in which he treated *Luther* and his Adherents as Hereticks and Inconsiderate. Those Theses of *Luther* and *Tetzel* were as it were the Signal of Division. The former publish'd other Theses in the beginning of the Year 1518 about Penance, in which he maintain'd that Remission of Sins was not founded upon Contrition, but upon Faith; that the Sacraments of themselves were not efficacious; and that we are not oblig'd to confess all our mortal Sins. Upon this Principle, That Man is justified by Faith alone, *Luther* advanc'd forty Propositions more on the 26th of April, wherein he carry'd the Matter so far, that he took the Boldness to maintain not only that good Works are not necessary for Salvation, but that how good so ever they might appear, they were mortal Sins; that Man has no Liberty; that all Works done without Grace are sinful; that invincible Ignorance is not excusable; and that the involuntary Motions of Concupiscence are Sins. Those new Propositions of *Luther* excited the Zeal of the Catholick Divines against him, who accus'd him to the Pope as an Heretick. *Luther* wrote to his Holiness in a very respectful manner, submitting his Theses to his Judgment, protesting at the same time, that he pretended neither to say, nor defend any thing contrary, 1. To the holy Scripture; 2. To the Doctrine of the Holy Fathers receiv'd and observ'd by the Church of Rome, or the Canons and Decretals of Popes. To this Letter he join'd a Writing, in which he defended and explain'd his Propositions

positions about Indulgences. *John Eckius*, Professor and Vice-Chancellor of the University of *Ingolstadt*, *Silvester Prierius* Master of the sacred Palace, and *James Hockstrass* a *Dominican*, wrote against *Luther*; but he had already got a great many Followers and Friends.

The Pope being desirous to put a stop to these Disputes, gave an Order to the Bishop of *Ascoli* to summon *Luther* to *Rome*, there to give an account of his Doctrine before the Auditor and Master of the sacred Palace. In the mean while he wrote to Cardinal *Cajetan*, Legate in *Germany*, to give him Absolution if he recanted, and to treat him as an Heretick if he persisted in his Obstinacy. *Luther* appear'd before the Legate at *Augsburg* in 1518. The Legate propos'd to him that he should retract; but he denied absolutely to do it, and went from *Augsburg* for fear of being seiz'd; but before his Departure he wrote two Letters to the Legate, and caus'd an Act of Appeal from the misinform'd Pope to the better inform'd Pope to be posted up. The Legate complain'd to the Elector of *Saxony* of *Luther's* Retreat, and entreated him either to send him to *Rome*, or to banish him out of his Dominions. Notwithstanding the Elector continu'd to protect him: and *Luther* finding that he was supported, continu'd to teach the same things at *Wirtemberg*. While those things were doing in *Germany*, Pope *Leo X.* thinking by his Decision to put a stop to the Disputes that might arise against Indulgences, set forth a Brief on the 9th of November 1518; by which he declar'd that the Successor of *S. Peter*, and the Vicar of Jesus Christ upon Earth, had Power to forgive, by virtue of the Keys, the Guilt and Punishment of actual Sins, viz. the Guilt by the Sacrament of Penance, and the temporal Punishment by the Indulgences which he could grant to Believers for just Reasons, as well to those who were alive, as to those who were in Purgatory; and that those Indulgences were founded upon the Superabundance of the Merits of Jesus Christ and the Saints, of whose Treasure the Pope is the Dispenser, and this as well by Form of Absolution as of Suffrage; that the Dead and the Living, who truly obtain Indulgences, are so far delivered from the Punishment due to their actual Sins according to Divine Justice, as the Indulgence granted and obtain'd is worth. *Luther*

ther fearing lest they might proceed against him at *Rome*, gave in a new Appeal, and caus'd the Act thereof to be drawn up on the 28th of November. The Pope foreseeing he could not get his Ends of *Luther* so long as the Elector of *Saxony* protected him, sent one of his Courtiers, call'd *Miltitz*, into *Saxony*, on pretence of carrying the Blessed Golden Rose to the Elector, and enjoin'd him to require the Elector to make *Luther* retract, or give over his protecting of him. *Miltitz* finding that *Luther's* Credit was too well establish'd to gain his Ends by Authority; had a Conference with him, spoke to him with a great deal of Mildness, laid the Blame of those Troubles at his Adversaries Door, found fault with *Texel*, and propos'd to *Luther* to acknowledge some Errors he had taught as to Indulgences. But *Luther* would not acquiesce to that Proposal; and all that *Miltitz* could get out of him was a Letter to the Pope in very respectful Terms; wherein he protested that he never meant to attack the Power of the Church of *Rome*, and of the Pope; and that he acknowledg'd the Power of that Church was above all: And as to the particular Question relating to Indulgences, that he would speak no more of that Matter, provided his Adversaries would also give over their Exaggerations; that he would even publish Writings to make others honour the Church of *Rome*; and that he would own he had spoken with too much Bitterness, and carry'd the Matter to a blameable Excess. *Miltitz* being well appriz'd that they would not be well pleas'd with this Satisfaction at *Rome*, propos'd to *Luther* to refer himself to some body's Judgment. The Elector of *Triers* was agreed upon to be Arbitr, and *Coblentz* was pitch'd upon for the Place of Conference: but this had no Effect; they continu'd to write on both sides; the Dispute grew more warm than ever, and *Luther's* Party grew stronger. *Philip Melanchthon*, Professor at *Wirtemberg*, and *Andrew Carolstad*, Archdeacon of that City, came over to *Luther*. Those two learned Men went with *Luther* to *Leipsick*, where they had several publick Conferences with *Eckius* upon Free-Will, the Pope's Authority, the State of Souls in Purgatory, Indulgences, Penance, the Actions of the Just, &c. In these Conferences *Eckius* had all the Advantages he could wish for from the Goodness of his Cause, and from his own Abilities.

Abilites. He offer'd to refer himself to the Judgment of any other University than that of *Wirtemberg*, and they agreed upon those of *Paris* and *Erford*. Those two Universities gave no Judgment about those Contests : but those of *Louvain* and *Cologne* censur'd several Propositions drawn from the Writings of *Luther*, who on his part continu'd to defend himself, nevertheless still promising to be silent, provided his Adversaries would let him alone. This is what he promis'd to the new Emperor *Charles V.* who succeeded Pope *Maximilian*.

*Leo X.* after having delay'd a long time, at last resolv'd to publish a solemn Condemnation of him. (a) He caused a Bull to be drawn up, by which he censur'd forty one of *Luther's* Propositions ; and as to his Person, and those of his Adherents, he gave them Hopes that he would pardon them, if they would revoke their Errors in sixty Days ; after the Expiration of which, if they did not comply, he declar'd that they had incur'd the Punishments due to Heretics. This Bull was dated on the 15th of June 1520.

This Bull was so far from putting an end to the Dispute, that it only made it warmer. The Errors which the Pope condemn'd were as nothing in comparison to those which *Luther* taught at the same time, in his Book concerning the *Babilonish Captivity* (b). There he declared himself entirely against the Church of *Rome*. In it he not only attack'd Indulgences, and the Primacy of the Church of *Rome*, which he called *Babylon*, but also the Number of the Sacraments, acknowledging only three of them, Baptism, Penance, and the Eucharist. As to the last, he taught that it is most probable that the Bread and Wine subsist with the Body and Blood of Jesus Christ after Consecration. He attack'd the Sacrifice of the Mass ; makes the effect of Baptism solely depend upon Faith ; and as to Penance, he owns that the Confession of Sins is necessary, and that Jesus Christ has appointed it ; but he blames the manner of doing it that is used in the Church of *Rome*. He also rejects the other Sacraments, and allows the Marriage of Priests.

The Pope's Bull was carried into, and publish'd in *Germany* by *Eckius*, who was enjoin'd, together with *Jerom*,

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(a) *Bull. Ceop. XI.* (b) *Luth. de Capt. Babylon.*

*Aleandre*, to cause it to be publish'd. The Pope address'd a particular Brief to *Charles V.* praying him to cause it to be executed. This Brief was deliver'd to the Emperor; the Bull was receiv'd, and *Luther's* Books were burnt in several Cities of *Germany*; but the Elector of *Saxony* would not meddle in that Affair. *Luther*, more enrag'd then ever, wrote against the Pope's Decree, appeal'd from it to the future Council, and caus'd *Leo X.*'s Bull, and the Decretals of the Popes, to be burnt at *Wirtemberg*. The Pope sent forth a second Bull, by which *Luther* was declar'd to have incur'd the Punishments express'd in the former. In the mean while the Emperor summon'd a Diet at *Worms*, in 1521. The Elector of *Saxony* got his Promise that *Luther* should come thither with a Passport, and that he should be heard there. *Aleandre* requir'd of the Diet that the Bull should be executed. *Luther* was sent for to the Diet, where he came with a Passport. He own'd his Books, and demanded Time to consider whether he should approve or retract them. Next Day he appear'd again at the Diet, and, after a long Discourse, positively declar'd that he thought he ought not to retract any of them: Upon this Answer the Emperor sent a Paper to the Diet, by which he declar'd that he was resolv'd to proceed against him. However, he was allow'd to confer with the Deputies of the Diet, who made their utmost Efforts to oblige him to retract, or to submit himself to the Judgment of some Tribunal: But they could not in the least gain upon him; he would neither retract, nor acknowledge any other Judge than the Word of God. The Emperor sent to acquaint him that he must depart from *Worms*, and in twenty one Days retire to a Place of Safety. He went from *Worms* on the 21st Day of *April*, was carried away in his Return to *Wirtemberg*, and conducted to the Castle of *Wirtemberg*, where he lay hid for nine Months. It had been premeditated and resolv'd upon by the Elector of *Saxony* thus to carry him away to avoid the Prosecution which might have been brought against him, if he had suffer'd *Luther* to stay in his Dominions. Before the Diet of *Worms* separated, *Charles V.* caus'd the Edict against *Luther* to be drawn up and form'd, which he solemnly publish'd on the 26th of *May*. By that Edict *Luther* is declar'd a Schismatick and Heretick,

Heretick; and all Persons whatsoever are forbid to receive or protect him, upon Pain of being put in the Bann of the Empire: And it is ordain'd, That after the twenty one Days which are allow'd him by his Passport, he shall be proceeded against according to the Form of the Bann of the Empire in whatever Place he shall be seized; and that he shall be kept Prisoner till such Time as his Imperial Majesty's Orders thereupon shall have been receiv'd. By this Edict his Adherents, Cherishers, and Followers, are also proscrib'd, and *Luther's Writings* condemn'd to the Flames.

(a) The same Year the Faculty of Divinity at *Paris* censor'd several Propositions contain'd in his Books. *Luther*, who till then had shewn much Esteem for that Faculty, and even pitch'd upon them for Arbiters, begun to treat them with Contempt, and *Melanthon* wrote against that Censure. While *Luther* was shut up in his Castle, which he call'd his Hermitage and Isle of *Patmos*, from whence he wrote to his Friends, and wrote several Books; *Carolstad*, carrying things farther than his Master, endavour'd to have Images remov'd out of the Churches, to abolish Auricular Confession, the Precept of abstaining from Meats, the Invocation of Saints, and private Mass, to allow Monks to go out of their Monasteries, and not to keep their Vows any longer, and to allow Priests to marry. Not satisfied to have thus renvers'd the Usages of the Church, he attack'd the real Presence of the Body and Blood of Jesus Christ in the Eucharist, pretending that when our Saviour said, *This is my Body, this is my Blood*, he did not speak of the Bread and Wine which he held in his Hand, but of his Body and Blood which his Disciples beheld. A Doctrine, so favouvable as this was to the natural Inclinations of Men, soon found many Partizans; abundance of Religious left their Cloisters, and a great Number of Priests were married: *Carolstad* was one of the first that gave the Example. *Luther* wrote for the Suppression of private Masses: The University of *Wirtemberg* was of the same Mind, and ask'd of the Elector of *Saxony* to abolish them in his Dominions. In consequence of the Opinion

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(a) *Cens. Sac. Facult. Paris.*

of the University, *Carolstad* entirely chang'd the outward Form of Discipline in the Churches of *Wirtemberg*. *Luther* did not disapprove those Changes, but he perceiv'd that they were made out of season; and being return'd to *Wirtemberg* in the Beginning of 1522, he publickly condemn'd the Conduct of *Carolstad*, chas'd him from that City, and wholly fell out with him upon his particular Opinion about the Supper.

The Edict of the Emperor *Charles V.* was not executed all over *Germany*. That Emperor was no sooner gone out of it, but his Edict was despis'd by the Princes and Magistrates who were *Luther's* Friends, and neglected by others. (a) *Luther* being return'd to *Wirtemberg*, openly declar'd himself against the Bishops, and even against the Princes who held the Doctrine of the Church of *Rome*; and among the rest, against *Henry VIII.* King of *England*, who wrote a Book concerning the Seven Sacraments, against the Book concerning the *Babylonish Captivity*. The Diet of the Empire, which was held at *Nuremberg* in 1522, was taken up partly in regulating Differences in Religion. Pope *Leo X.* died on the 2d of December 1521; and on the 2d of March 1522, the Cardinals elected the Cardinal *Tortosa*, who took the Name of *Adrian VI.* which was his own Name. (b) *Adrian* was born at *Utrecht*, and was the Son of a poor Mechanick. He was bred up in a College of *Louvain*, where poor Scholars were maintain'd gratis: He got the Surname of *Florentius*; and, as his Genius was turn'd for the Sciences, he made a great Progress in a little Time, and became an able Divine, and receiv'd his Doctor's Degree at *Louvain* in 1491. He was afterwards elected Dean of the Chapter of *Louvain*, Vice-chancellor of the University, and possessed several Benefices. The Emperor *Maximilian* made choice of him to be Preceptor to *Charles V.* and afterwards sent him Ambassador to *Ferdinand* King of *Arragon*, *Charles's* Grandfather by the Mother's Side. *Ferdinand* understanding *Adrian's* Merit, made him Bishop of *Tortosa*. After *Ferdinand's* Death *Charles V.* becoming Heir of that Prince's Dominions, left him in *Spain*, that so he might have a

(a) *Oper. Luth.* (b) *Vit. Adr.*

Share in the Government with the Cardinal of Toledo. Soon after he was rais'd to the Dignity of Cardinal by Pope Leo X, upon the Emperor Maximilian's Recommendation, in the Promotion made by that Pope in July 1517. Charles V. becoming Emperor, appointed him Governor of Spain. He was yet in Spain when he was elected Pope. Having receiv'd the News of his Election, he left Spain, and came to Rome. He was but a short Time in the Holy See ; and during his Pontificate he en- deavour'd the Union of Christian Princes, and the Reformation of the Church. (a) He sent Cherecat in quality of Nuncio to the Diet of Nuremberg, with Instructions to engage the Members of the Diet to destroy Luther's Heresy, and Offers to endeavour the Reformation of the Church. The Diet answer'd the Nuncio, That they would do their utmost to extirpate the Errors of Luther ; but demanded at the same Time that a Council might be called in Germany to terminate the Differences upon Points of Doctrine, and labour at reforming the Discipline of the Church ; that in the mean while they would do their utmost to preserve Peace, and to appease the Troubles by the usual Methods. The Nuncio was not content with this Answer, and made a Reply to it ; (b) in opposition to which the Diet drew up a Paper containing a hundred Grievances of the German Nation against the Court of Rome. This Writing was sent to the Pope. The Result of this Diet was, That the Gospel should be taught according to the Interpretation and Doctrine receiv'd and approv'd in the Church. The Catholicks and Lutherans did both of 'em explain this Resolution in their own Favour. Instead of keeping Silence, which seem'd to have been agreed upon in the Diet, Luther drew up a new Form of Mass, exhorted the Priests and Monks to marry, and set them the Example himself by marrying Catherine de Borea, one of the nine Nuns that Leonard Coppen, a Burgess of Tergau, had taken out of the Nunnery of Nimpfchen, and brought to Wurtemberg. In fine, Luther publish'd a Kind of Manifesto, which he entitled *Fiscus Communis*, to make a Distribution of the Goods of the Churches and Monasteries for different Uses.

(a) Convent. Nuremberg. (b) Centum Grayam.

## C H A P. VII.

*The Rise of the Sect of the Sacramentists, or  
Zuinglians.*

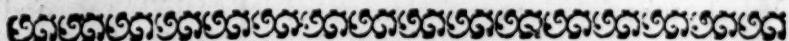
**W**HILE *Lutheranism* made this Progress in *Germany*, the *Doctrine of the Sacramentists* was set up in *Switzerland*. (a) *Ulricus Zwinglius* laid the Foundation of a new Sect there, having, as well as *Luther*, taken the Occasion of the Publication of Indulgences. (b) He was born at *Wildhusen* in the County of *Tockenburg* in *Switzerland*, on the first of *January* 1487. After having finish'd his Studies at *Bern* and *Basil*, he began to preach with Success in 1506, and was chosen Curate of *Glaron* or *Glaris*, the first Place in the Canton of that Name. He was afterwards call'd to *Zurich*, to fill the chief Cure of that City, soon declar'd for the *Doctrine of Luther*, and, imitating his Conduct, declaim'd warmly against the Person who was appointed to publish the Indulgences in *Switzerland*. After having declaim'd against Indulgences, he set himself to preach against the Intercession and Invocation of Saints, against the Sacrifice of the Mass, the Ecclesiastical Laws, Vows, Celibacy of Priests, and against abstaining from Meats; however without changing any Thing in the outward Worship. (c) It was not till the Year 1523 that he attempted to make this Change by the Authority of the Senate of *Zurich*. He caus'd an Assembly of the Senate to be appointed on the 29th of *January*, in order to regulate the Differences that were among the Preachers upon the Subject of Religion. There he appear'd, and attack'd the *Doctrine and Usages of the Church*, upon the Points we have already mention'd, and upon the *Sacraments*. *John Faber*, Deputy from the *Bishop of Constance*, declar'd that he was not come to enter into Dispute upon what concern'd the Ceremonies and Usages receiv'd in the *Church*; and that the Decision there-

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(a) *Oper. Zwingl.* (b) *Vit. Zwingl.* (c) *Act. Convent.*  
*Stetidens bift. des heres.*

of ought to be refer'd to a General Council, which was to be assembled very soon, according to the Regulation made in the Diet of *Nuremberg*. *Zwinglius* repli'd, and demanded of the Magistrates the Reformation of those pretended Abuses against which he had declar'd himself. *Faber* was willing to maintain the Authority of the Church and Councils, (which had condemn'd antient Hereticks, and lately the *Bohemians*, *Wickliff*, and *John Hus*, whose Errors were renew'd) and made use of their Authority to maintain the Custom of invoking Saints, which *Zwinglius* attack'd. This last maintain'd, that this and other Questions ought to be judg'd only by the Authority of Scripture, and not by the Decisions of Councils, which were fallible, nor by Traditions and Customs how antient soever. From the Question concerning Intercession of Saints, they went to that of the Celibacy of Priests; and after many Wrangles the Senate ordain'd that *Zwinglius* should continue to teach and preach the Doctrine of the Gospel, and the Word of God, in the same Manner he had hitherto done. *Faber* protested against that Sentence: Notwithstanding which, *Zwinglius*, being authoriz'd by the Judgment of the Magistrates, and several other Pastors, who had embrac'd his Opinions, continued to preach their Errors. But the outward Worship being contrary to their Doctrine, and they not daring to abolish it without the Authority of the Magistrate, *Zwinglius* persuaded the Senate to call a new Assembly, which was held the *Monday* before the Feast of *S. Simon and S. Jude*. They invited the Bishops to it, and appointed three Arbiters of the Dispute. *Zwinglius* attack'd the Worship of Images, and the Sacrifice of the Mass, and demanded they might be both abolish'd. The Arbiters appointed by the Senate pronounc'd, that the Abuses of Images and the Mass had been well prov'd by the Word of God; and that it was the Senate's Busines to judge in what Manner they might be abolish'd without Scandal. This was the Result of that Conference, which was follow'd by an Edict, whereby Priests, and other Monks, were forbid to make publick Processions, to carry about the Holy Sacrament, and to expose it in Churches. The Relicks and Images were taken out of them. In fine, from that time they abolish'd Part of the Worship and Ceremonies.

monies of the Church in the Canton of Zurich. The other Swiss Cantons disapprov'd the Enterprize of that of Zurich, assembled at Lucern on the 26th of January 1524. and made an Ordinance, by which they maintain'd the antient Doctrine and Usages approv'd in the Church, and forbid innovating in any Thing: In consequence of which, they sent Deputies to the Senate of Zurich, to complain of the Novelties introduc'd into their Canton. That Senate not only maintain'd them, but also abolish'd the Mass by an Edict publish'd in April 1535. Zwinglius drew up a new Form of celebrating the Supper, and taught that the Eucharist was only the Figure of the Body and Blood of Jesus Christ; and that those Words, *This is my Body, this my Blood*, have no other Sense but this, This signifies my Body and my Blood; this Bread and this Wine are the Figure of them: From whence it follows, that not only the Bread and Wine subsist after Consecration, but also that the Body and Blood of Jesus Christ are not there really present. This was the capital Error of Zwinglius and his Disciples, who were call'd *Sacramentists*.



## C H A P. VIII.

### *The Rise of the Heresy of the Anabaptists.*

THE Heresy of *Luther* occasion'd great Troubles in the Church, and in States; and several Sects sprung from it. We have seen the Rise of the Heresy of the *Sacramentists* in Switzerland, which afterwards spread it self in several Kingdoms of Europe. There was another Sect, a great deal more (a) extravagant, and which in a little time had dismal Consequences, viz. the Sect of the *Anabaptists*, whereof *Nicholas Storck* and *Thomas Munzer* were the Authors. Both of them had been Followers of *Luther*, and abandon'd him on pretence that his Doctrine was not perfect enough. They boasted of Revelations, and taught that Men ought to regulate their Conduct according to this Way. They despis'd Ecclesiastical and Civil Laws, and undervalu'd outward Worship and the Sacraments. They

(a) *Hist. des Anabapt.—Luth. Oper.*

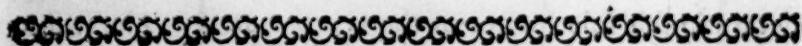
condemn'd Infant-Baptism, and rebaptiz'd all that enter'd into their Communion. They were for having all things in common, and for all Mens being free and independent ; and promis'd themselves a happy Empire, in which they should reign alone, after having extirpated all the Wicked. *Nicolas Storck* was quickly banish'd from *Wirtemberg*, and *Thomas Muncer* from *Zwickau*, where they began to publish their Doctrine. We know not what became of the former ; but the latter retir'd to *Alstadt* in *Thuringia*, where he vented his seditious Doctrine, and got many Followers. The Elector of *Saxony* banish'd him from thence in 1523. When *Muncer* left that City, he sent several of his Disciples all over *Germany*, to excite the Peasants to revolt. He run over *Germany* himself, exciting the People to rise wherever he went. Arriving at last at *Mulhausen*, a City of *Thuringia*, he caus'd what Magistrates he pleas'd to be made, then caus'd the Monks to be driven away, took possession of the Monasteries and Abbies, and almost render'd himself sole Master of the Government. The seditious Doctrine which he preach'd being sown in *Germany*, made the Peasants rise on every side ; and their Revolt was fomented and supported by *Muncer's Letters*. In order to extinguish this Flame, the States of the Empire propos'd a Truce, and Conditions that might satisfy those revolted Peasants. This Moderation appeas'd the Troubles for some Time ; but in the Beginning of the Spring 1525, there arose a new Tempest in *Suabia* and *Upper Germany*. The Peasants and People rose against the Bishops, and made a League to defend the Purity of the Gospel, and set themselves at liberty. They spread a Manifesto through all *Germany*, which was, as it were, a Signal of Rebellion and War. Almost at the same time there arose in the ten Circles of the Empire a prodigious Multitude of Boors, who ravag'd the Country, plunder'd and burnt Churches, Monasteries, and Castles, kill'd Priests, Monks and Noblemen, and caus'd a strange Desolation. They divided themselves in *Suabia* into three Bodies, who were defeated, cut in pieces, and scatter'd by General Trucks. In fine, those Peasants being beat on all Sides, laid down their Arms, except in *Thuringia*, where *Muncer* had set up the chief Seat of his chimerical Kingdom at *Mulhausen*. For a Companion he had *Phiffer*, a bold Man, who took

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the Field contrary to *Muncer's* Opinion. The confederated Princes of *Germany* offer'd those Rebels an Amnesty before they attack'd them. *Muncer* persuaded them not to accept of it. They were forc'd in their Retrenchments, and almost all put to the Sword. The City of *Frankhuse* was taken; *Muncer* hid himself in an House, where he was discover'd, and executed a few Days after with *Phiffer*.

(a) *Luther* did not approve of these Rebels; at the very first he declar'd against the Doctrine and Conduct of *Muncer*, and wrote to the Senate of *Mulhausen* not to acknowledge him. Afterwards, when the Revolt was begun, he dispers'd a Paper in form of an Advertisement to the People against the Manifesto of the Anabaptists.

This Sect was not extinct after that defeat; the *Anabaptists* afterwards rais'd new Troubles, and maintain'd a War; of which I shall give an account in the Sequel. Let us now return to the History of the *Lutherans*.



## C H A P. IX.

### A Continuation of the Motions of the Lutherans in Germany.

THE Diet of *Nuremberg* had left things, as it were, in suspense, till such time as the Council should meet in *Germany*; and things (b) seem'd to tend towards a Peace: but Pope *Adrian VI.* who was well dispos'd towards effecting it, died the 24th of *October*, 1523. After his Death, Cardinal *Julius de Medicis*, Bastard Son to *Julian de Medicis*, was elected Pope, and took the Name of *Clement VII.* He sent Cardinal *Campeggio* to *Germany*, to the Diet that was held at *Nuremberg* in 1524. He made the same Demands as in the preceding one, and got the same Answers. After many Negotiations, the Result of the Diet was, That the Pope shou'd immediately call a free Council in *Germany* with the Emperor's Consent, to regulate the Disputes of *Luther*; that in the mean while a Diet should be held at *Spires* after *S. Martin's Day*, to

(a) *Luther Oper.*

(b) *Sleidan, hist. des heres.*

deliberate upon what was best to be done till the opening of the Council. The Legate not being pleas'd with that Resolution, held a particular Assembly at *Ratisbon*, consisting of some Princes, and several Bishops of the Empire, in which he ordain'd the Execution of the Edict of *Worms* against *Lutheranism*; and, in order to give some Content to the Nation, publish'd thirty five Articles for reforming the Clergy. The Decree of the Diet of *Nuremberg* was rejected by the Emperor *Charles V.* and the Diet was not held at *Spires* at the time appointed. But upon the account of the Troubles which encreas'd every day, and the War with the *Turk*, which endanger'd *Germany*, *Charles V.* was oblig'd to call a Diet at *Spires* in 1526, at which *Ferdinand* his Brother, and six other Deputies, assisted in his Name. There it was resolved, that a National Council of *Germany*, or a General Council of all Christendom, should be assembled without Delay. From that time the Protestant Princes projected a League to defend their Doctrine. Some time after, *Lewis King of Hungary* was defeated and kill'd by the *Turks*, and all *Hungary* invaded. In the mean time the Pope had a Difference with the Emperor. *Rome* was twice taken by the *Colonna's*; the Pope, who withdrew himself to the Castle of *S. Angelo*, was besieged in 1527, and taken Prisoner. He was set at liberty upon very hard Conditions, and retir'd to *Orvieto*.

As for *Germany*, the Emperor call'd a new Diet at *Spires* in March 1529, to obtain from the Members of the Empire Succours against *Solyman*, who had taken the City of *Buda*, and threaten'd the rest of *Hungary* with a sudden Invasion; and to fall upon Means to appease the Differences about Religion, which encreas'd daily. The Pope sent thither *John Thomas, Count of Miranda*, to exhort the Princes to war against the *Turks*. He promis'd to contribute his Share towards it, and to call a Council for the Re-establishment of Religion in *Germany*. They disputed long and warmly in the Diet about Religion; and after much Discourse they return'd to the Decree of the preceding Diet, that till the holding of the Council the Members of the Empire should so behave themselves, that they might be able to answer it to God and the Emperor. And to make this yet plainer, it was said, That where the Edict of

*Worms* had been hitherto observ'd, it should continue to be put in execution till the Meeting of the Council, which the Emperor gave hopes should be very soon: But that such as had chang'd their Doctrine, and could not quit that which they had embrac'd, without fearing some Sedition, should live in Peace, without innovating any thing till the Meeting of the Council; that Mass should not be abolish'd; that the Sect of the Anabaptists should be proscrib'd; that the Ministers of the Word of God should preach the same according to the Interpretation of the Church, and that they refrain speaking of other Doctrines; that all the Members of the Empire should live in Peace, and commit no Hostility under pretext of Religion. The Electors of *Saxony* and *Brandenburg*, the Dukes of *Lunenburg*, the Landgrave of *Hesse*, and the Prince of *Anhalt*, oppos'd this Decree of the Diet; fourteen Cities of the Empire likewise adher'd to this Protestation, which was put in Writing, and publish'd the 10th of *April*, by an Act, in which they gave in an Appeal to the future National or General Council. From this famous Protestation came the Name of *Protestants*, which was afterwards given to the *Lutherans* of Germany.

The *Sacramentists* and *Lutherans* did not at all agree about the Lord's Supper. *Carolstad* and *OECOLAMPADIUS*, who join'd themselves to *Zuinglius*, maintain'd against *Luther*, That there was nothing but the Figure of the Body and Blood of Jesus Christ in the Sacrament of the Lord's Supper. *Luther* condemn'd that Opinion as an Heresy, and they wrote much against one another. In the mean while the Doctrine of *Zuinglius* was receiv'd in the Canton of *Bern*, and in the Cities of *Constance*, *Basil*, *Strasburg*, and *Geneva*, where the Altars, Images, and Ceremonies of the Mass, were abolish'd. The Landgrave of *Hesse* favour'd the *Zuinglians*, and the Elector of *Saxony* supported the *Lutherans*. Those two Princes joining in their Protestation, express'd the Article concerning the Lord's Supper in such a manner, as that it neither offended the *Lutherans* nor *Zuinglians*. The Landgrave being very desirous of reconciling them, manag'd a Conference between them at *Marpurg* in 1529. But not being able to agree in the main of the Doctrine, it was propos'd, that both Parties should

should have a true and Christian Friendship for one another. *Luther* said, That ought to be understood only of a general Charity, and not of the Bond of Communion. Thus they continu'd not only of different Sentiments, but also of different Communions. This Division hinder'd the Protestants from concluding among themselves the League which was propos'd at *Nuremberg*, and at *Sulzbach*. The Protestant Princes were contented with sending an Embassy to *Charles V.* who was gone to *Italy*. Their Embassadors had no other Answer of him, but that the Decrees of *Worms* must be executed : from which Judgment they appeal'd. After this the Emperor appointed a Diet to meet at *Augsburg*, which was open'd the 20th of June 1530.

These were the Regulations which were made in this Diet. (a) The Protestants brought hither their Confession of Faith, which had been drawn up by *Melanthon*, and it was read in a particular Assembly in the presence of the Emperor. It was communicated to the Catholick Divines, who made an Answer to it. It was agreed on both sides to enter into Conference *vivâ voce*. Seven Persons were named of each side, and that Number was afterwards reduc'd to three, two Lawyers and one Divine. The Points in dispute were chiefly the Mass, Vows, and the Celibacy of Priests. The Catholicks were dispos'd to consent that married Priests might live with their Wives ; but they could not be brought to make any Concessions, as to the Mass and Vows. They could not come to any Accommodation ; and the Protestant Princes withdrew themselves in October. The *Sacramentists* and *Zwinglius* did likewise present their Confession of Faith to the Diet, which was equally rejected by the Catholicks and the *Lutherans*. The Landgrave did his utmost to reconcile the *Sacramentists* and the *Lutherans*. *Bucer* was employ'd to manage this Peace ; but the *Lutherans* refus'd resolutely to accept it. The Emperor propos'd to the Protestants, That they should observe the antient Religion, promising upon that Condition to assemble a Council immediately to reform the Church. They rejected this Proposal, and some others

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(a) *Act. Convent. August.*

that were made them. In fine, on the 16th of November he caus'd the Decree of the Diet to be publish'd, by which the Doctrine and Worship of the antient Religion were maintain'd in the Empire ; and that the Pope should be admonish'd to call a Council in six Months, in a convenient Place, to be held the Beginning of the following Year. The Protestants seeing the Emperor had declar'd against them, made a League at Smalkald the 22d of December, and oppos'd the Election of Ferdinand, Charles the Fifth's Brother, for King of the Romans ; who was nevertheless elected in spite of them, on the 5th of January 1531.

(a) The first thing the Emperor did, after the Resolution he had taken in the Diet of Augsburg, was to sollicit the Pope to assemble a Council, to crush the Protestants. The Pope declar'd in a circular Letter directed to all Christian Princes, dated the 1st of December 1530, that he was resolv'd to call a Council. (b) On the other hand, the Protestant Princes wrote to the Kings of France and England, and held Assemblies at Smalkald and Frankfort ; in which they confirm'd their League, and resolv'd not to acknowledge Ferdinand King of the Romans, nor give Succours to the Emperor against the Turks, unless they had Satisfaction done them. The Emperor propos'd their entring into a Negotiation : The Affair was refer'd to the next Diet. But at last the Negotiation having been renew'd, the Peace of the Protestants was concluded at Nuremberg on these Conditions, viz. That no Person should be disturb'd on the account of Religion till the Meeting of the Council : That the Emperor should cause that Council to be call'd in six Months, and be begun in a Year ; and, if it were possible, that the States of the Empire should be call'd and assembled, to deliberate upon what was best to be done : That the Protestants, on their part, should engage to give him Assistance to carry on the War against the Turks ; and as to Doctrine, to stick to the Terms of the Confession of Augsburg ; not to unite with the *Sacramentists* and *Anabaptists*, not to draw the Roman Catholick Subjects of other Princes to their Dominions, nor to send Ministers to preach

(a) Sleidan. hist. des heres. (b) Epist. & Acta Princip.

in their Territories. Upon these Conditions was the Peace concluded the 13th of July 1532 ; and the Treaty was confirm'd by the Emperor's Edict, given in the Diet of Ratisbonne the 2d of August following.



## C H A P. X.

*The War of the Anabaptists.*

THE Anabaptists (*a*), as well as the Sacramentists, were excepted out of the Peace of *Nuremberg* : there were many more of them in *Germany*. That Sect was settled in a great many Places, and was fomented by *Balthazar Humbeier*, Minister of *Waldshuc* in *Suabia*, Scholar to *Muncer*. He had made a great Number of the Inhabitants of that City *Anabaptists*. These finding themselves the strongest, drove away the Catholicks : but the Catholicks having surpriz'd them, drove them away in their turn. *Humbeier* retir'd to *Zurich*, and was seiz'd there by the Magistrates Order, oblig'd to retract twice, and was driven out of *Zurich*. Then he went to *Constance*, having left several Disciples at *Zurich*. The Magistrates banish'd them, and they held their Assemblies in a neighbouring Village, and from thence spread themselves in *Switzerland*, where they raised Troubles. A great Number of them were seiz'd, and many of them put to death. To the *Anabaptists* we must join *Gaspar Schwenfeld*, a Gentleman of *Silesia*, who form'd a particular Sect, denying that Jesus Christ had taken upon him human Nature ; and *David George*, who publish'd a Book containing a Doctrine so impious, that the other *Anabaptists* excommunicated him ; so that he also made a separate Sect. But the principal Head of the *Anabaptists* in *Germany*, after *Muncer*, was *Melchior Hofman*, who form'd a considerable Party at *Emden*. There he establish'd his pretended Episcopate, form'd the Design of a Monarchy, and was the first who laid the Foundation of the King-

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(a) *Hist. des Anabaptists.* *Sleidan.*

dom of *Munster*. About the same time James *Cautz* taught the Maxims of the *Anabaptists* at *Worms*, and there publickly posted up seven Articles, which he declar'd he was ready to defend against the *Lutherans*, who posted up seven Articles contrary to them ; and that Dispute might have raised Disturbances in the City, if the Elector *Palatine* had not remov'd *Cautz* and his Adversaries out of it.

The *Anabaptists* were not all of the same Sentiments. They agreed in affirming that Infants ought not to be baptiz'd, in rejecting the Sacraments, in boasting of their Revelations, attacking the Authority of Bishops, Magistrates, and other Powers, &c. But there were some of them who had fallen into other Errors : Some of them denied that Jesus Christ was God ; others maintain'd, that the Gospel ought not to be publickly preach'd ; that the Day of Judgment would come in two Years. Several of them taught that Jesus Christ had not descended into Hell ; that the Patriarchs and the Prophets were never there ; that the Souls of the Deceased did sleep till the Day of Judgment ; that the Punishment of Demons and wicked Men should one Day have an End. There were 300 of them mad enough to assemble upon a Mountain of *Switzerland*, near *Appensel*, being persuaded they should be carry'd up to Heaven Soul and Body. In fine, *Switzerland*, *Germany*, and the *Low-Countries*, were full of Fanaticks, who preach'd, without Mission and without Learning, whatever came into their Heads, inspir'd Rebellion every where, overturn'd Laws, and committed a thousand Abominations. The Princes and Magistrates made their utmost Efforts to quell these Disorders, put such of the Sect, whom they could discover, in Prison, and the most obstinate and stiff of them to Death. But in spite of their Severity and Pains, the *Anabaptists* multiply'd so much, that in a small time they were powerful enough to make themselves Masters of *Munster*, and mantain a considerable War.

The Council of the City of *Munster* had, in the Year 1532, receiv'd the Protestant Ministers, and remov'd the Bishop and Clergy. To be reveng'd for this, the Bishop block'd up the City ; and the Burghers having made a Sally upon the Bishop's Troops, took a great many

many Prisoners. It was by means of those Prisoners, that a Treaty was negotiated between the City and the Bishop ; by which it was agreed, that both Protestants and Catholicks should live in Peace in the City. This Treaty was sign'd on the 14th of February 1533. Such was the State of that City, when *John Becold* of Leyden, a Taylor, Disciple to *John Matthew* an *Anabaptist*, came there, in the Month of November the same Year, with *Gerard* another *Anabaptist*. *John Matthew* came there likewise about the End of the same Year, after having infected the *Low-Countries* with his Doctrine. *Bernard Rotman*, first Minister of the City, after having made a very weak Resistance, enter'd into their Sentiments and Party. The Number of *Anabaptists* multiply'd in the City : They drove from thence the *Lutheran* Ministers ; and, having taken up Arms, made themselves Masters of the City. Their Leaders were *John Becold*, *Knipperdoling*, and *Rotman*. They created a new Senate and new Magistrates, of the Number of which was *Knipperdoling*. They banish'd all who were not of their Sect, and plunder'd their Houses. The Bishop, having drawn together some Troops, with the Auxiliaries of the Elector of *Cologne*, and Duke of *Cleves*, laid Siege to the City ; and endeavouring to carry it by Assault, was repulsed. *John Matthew*, flush'd with this Success, made two Sallies, and was kill'd in the second. *John Becold*, being put in his Place, chang'd the Form of Government, and establish'd twelve Judges at his Pleasure, instead of those who compos'd the Council. He introduc'd Polygamy ; and, in order to set an Example to others, he married three Wives himself. At last he gave Orders, that he should be declar'd King by the pretended Prophet *Tuscochierer*, and was crown'd the 24th of June 1534. He sent out twenty six *Anabaptist* Missionaries, to preach their Doctrine to all the Earth. These new Apostles were soon seiz'd in the neighbouring Cities, and executed. At last the States of the Provinces upon the *Rhine*, and afterwards the Diet, having assisted the Bishop of *Munster*, the City was hard put to it, and taken the 24th of June 1535. *Becold* and *Knipperdoling* were taken Prisoners, and some time after suffer'd the Punishment they

they deserv'd. *Rotman* was kill'd in the Siege. After this they made very severe Laws against the *Anabaptists*, in the Assembly of *Hamburgh*. The Catholicks and *Lutherans* equally concurring to ruin them, they were in a short time either extirpated, or liv'd conceal'd, and their Sect was entirely scatter'd.



## C H A P. XI.

*The Agreement between the Lutherans and Zuinglians.*

**I**T was for the Interest of the *Lutherans* and *Zuinglians* to reunite themselves; (*a*) but *Luther* and his rigid Followers would have no Communion with the *Zuinglians*, nor could these bear the Opinion of the *Lutherans*: But a third Party was form'd of those, who seeing the necessity there was for their common Interest not to be divided, endeavour'd to unite them. *Bucer*, Minister of *Strasburg*, was the Head of that Party. The Matter was very difficult: for *Luther* and his Followers did really maintain, That the Body and Blood of Jesus Christ were truly with the Bread and Wine in the Eucharist. *Zuinglius* and his Followers said on the contrary, That the Eucharist was only the Sign of the Body and Blood of Jesus Christ. Those two Propositions were opposite. *Bucer* found out a third, which he thought might be reconcil'd to both, viz. That the Bread and Wine remain'd in their proper Substance, just as they were before, without any Change; but that in receiving them, we receiv'd the true Body and Blood of Jesus Christ by Faith spiritually. *Luther* and his Followers could not away with those Expressions: and the Ministers of *Augsburg* rejected *Bucer's* Opinion; but they differ'd from *Luther* in this, that they taught, That none but believing and righteous Persons receiv'd the Body of Jesus Christ in the Eucharist; did not acknowledge the *Manducatio oralis* of the Body of Jesus

(*a*) *Hospin. lib. concord.*

*Christ;*

Christ ; and made the Presence of Jesus Christ, and the eating of his Body, to consist in the Union of Jesus Christ with our Souls. The *Bohemians* sent to *Luther* their Confession of Faith, in which they rejected the corporal and carnal Presence of the Body of Jesus Christ in the Eucharist. The *Switzers* did also draw up a Confession of Faith, in which they acknowledged, that the true Body and the true Blood of Jesus Christ is signify'd and presented with the Bread and Wine in the LORD's Supper : adding however, That Jesus Christ is the Nourishment of believing Souls, by true Faith in the Flesh and Blood of Jesus Christ. *Luther* rejected all those Confessions of Faith, and made one of his own ; by which he declar'd, That he had always abhor'd and detested the Doctrine of the *Sacramentists* ; and made Profession of believing, That in the Celebration of *Mass* the true Body of Jesus Christ is present under the Species of Bread, and his true Blood under the Species of Wine ; That this is not a spiritual Body and Blood, but the true and natural Body which was born of the Virgin, who is at the Father's Right Hand ; That the Wicked receive it corporally, and that it is in the Hands, in the Mouth, in the Cup, and on the Plate. Whatever Opposition there was between the *Lutherans* and the *Zuinglians*; yet *Bucer* did not despair of being able to unite them. He caused a Synod of the Ministers of the Towns of the Upper Germany to be assembled at *Constance*, in December 1534. The Ministers of *Zurich* sent their Confession of Faith thither, which import'd that they could not join with *Luther*, but on Condition he would acknowledge, that we eat the Body and Blood of Jesus Christ only by Faith ; that according to his human Nature Jesus Christ was only in Heaven, and that he was in the Eucharist only by Faith. *Bucer* and *Melancthon* agreed to say, that we truly and substantially receiv'd the Body and Blood of Jesus Christ in receiving the Eucharist ; that however the Bread and the Body of Jesus Christ are not united by a Mixture of their Substance, but that the Body is given with the Sacrament. This was follow'd in a Confession of Faith drawn up by the Ministers of *Switzerland*, in an Assembly held

held at *Basil* in 1536. There they declar'd that in the Eucharist the Bread and Wine were the Signs, and the Thing was the Body and Blood of Jesus Christ which we receive by Faith; that it is offered us, so that Jesus Christ may be united with us, and we with Jesus Christ; not that the Body and Blood of Jesus Christ are naturally united with the Bread and Wine, or confin'd within the Species, or carnally present; but because they are Symbols by which we have a real Communion with the Body and Blood of Jesus Christ, for the spiritual Nourishment of the Soul. This Confession of Faith, which was approv'd in a second Assembly of the Magistrates and Ministers of the Protestant *Swiss* Cantons, was carried by *Bucer* and *Capito* to an Assembly of the Ministers of *Upper Germany*, held at *Eisenach*. *Luther* not being able to come there, they went to wait on him at *Wirtemberg*, and agreed with him, that we receiv'd in the Eucharist the true Body and true Blood of Jesus Christ; that they were offer'd by the Ministers, and receiv'd into the Mouth even by the unworthy, for their Condemnation. *Luther* declar'd for his part, that he did not believe that the Body and Blood of Jesus Christ were united with the Bread and Wine by a natural Union, nor that they were locally shut up in the Bread and Wine, but that he admitted a Sacramental Union between the Body and the Bread, and between the Blood and the Wine. Afterwards there was a Project of Union made, which was drawn up by *Melancthon*, importing that they acknowledged that the Body and Blood of Jesus Christ were truly and substantially present, given and taken in the Eucharist with the Bread and Wine; that altho there was neither Transubstantiation, nor local Inclusion, nor durable Union of the Body of Jesus Christ with the Bread, except in using it; yet by the Sacramental Union, the Bread was the Body of Jesus Christ; i. e. that in giving the Bread the Body was present and given, and that yet, without use, the Body of Jesus Christ is not in the Bread; that yet it is given to the unworthy, and receiv'd by them. This Confession of Faith was sign'd by the Ministers of *Upper Germany*, but rejected by the *Switzers*, who made a long Explication of that *Formula*, according to the Opinion of *Zuinglius*. *Luther* having receiv'd

receiv'd it, wrote an Answer to it a Year after in an ambiguous manner, proposing they should remain Friends, tho perhaps they did not well understand one another. The *Switzers* were not satisfied with those general Terms, and requir'd of *Luther* a formal Retraction of what he had wrote upon the real Presence of the Body of Christ in the Sacrament. *Bucer* and *Capito* were much surpriz'd at this new Proposal; they enter'd into the bottom of the Matter, and disputed with the Ministers of *Zurich*. At last the Magistrates made both of them own that we receive the Body and Blood of Jesus Christ in the Supper by Faith and in Spirit. After this Declaration, the Ministers of *Zurich* publish'd an Answer to *Luther*, by which they declar'd, that in uniting with him, they did not change their Opinion, and that they would not have consented to that Union, unless they had been assur'd by *Bucer* and *Capito*, that *Luther* approv'd their Confession of Faith; and repeated, that the Body and Blood of Jesus Christ were not receiv'd and eaten in the Supper, but only inasmuch as they were taken and receiv'd by Faith. This Letter of the Ministers of *Zurich* is dated the 4th of *May* 1538. Next *June*, *Luther* wrote an Answer in general Terms, saying, that he had to his great Joy, learnt that they were dispos'd to Union; that he approv'd the Paper they had sent him; that altho he was suspicioius of some among them, yet he bore with them as much as in him lay for the sake of Peace. Such was the end of this pretended Accommodation between the *Lutherans* and *Sacramentists*, a Work of Disguise and Dissimulation, which was not more stable than it was sincere. The *Switzers* still continu'd of the Opinion of *Zuinglius*; but the Cities of *Strasburg*, *Augsburg*, *Meningen* and *Lindau*, became *Lutherans* in a little time, sticking close to the literal Expressions of the Agreement.

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## C H A P. XII.

*A Continuation of the History of the Church in Germany, to the holding of the Council of Trent.*

THE calling of the Council, which was resolv'd upon and agreed to by the Pope, was long delay'd and debated. After the Peace of Nuremberg the Emperor Charles V. took a Journey to Italy, in order to confer with the Pope, and agree with him about the calling of a Council. They agreed that the Pope should send a Nuncio to *Germany* to concert with the German Princes the Measures for that purpose. The Pope sent *Hugh Rangon*, Bishop of *Reggio*, in the quality of Nuncio, and propos'd to the Elector of *Saxony* Conditions by which he pretended the Council should be held according to ancient Custom; for the Place of Council he nam'd three Cities, *Mantua*, *Bologne* and *Plaisance*, the Choice of which he left to the *Germans*. The Protestants who were assembled at *Smalkald*, answer'd that that Council must be held in *Germany*; that it must be free; that the holy Scripture must be the only Rule of its Decisions, and that the Pope must not lord it in that as he had done in former Councils; that if the Council was not such as they demanded, they would not think themselves bound to stand to its Decisions. The Pope, who had concluded the Marriage of *Catherine de Medicis* with *Henry*, second Son of *France*, engaged that Prince to sollicit the Landgrave of *Hesse* to cause the Protestants to accept the Conditions propos'd by the Nuncio. The Landgrave would not take upon him to make this Proposal, and only consented to make them agree, that the Council should be held out of *Germany* in a free Place. The City of *Geneva* was pitch'd upon; but *Clement VII.* would not alter the Proposals which he had caus'd his Nuncio to make.

The meeting of the Council seem'd then to be entirely despair'd of; but the Negotiations were renew'd soon after. (a) *Clement VII.* dying at *Rome* the 25th of Septem-

(a) *Mem. du Conc. de Trente.*

ber 1534, Alexander Farnese, Dean of the sacred College, was elected in his place, and took the name of Paul III. In the Beginning of his Pontificate this Pope seem'd dispos'd to assemble a Council, and appointed Commissioners to labour at the Reformation of the Court of Rome. He recalled Paul Verger, Nuncio in Germany, to be inform'd of the Disposition of the Germans, sent him back with new Instructions, and order'd him to propose the City of Mantua for the place of meeting of the general Council. The Catholicks of Germany complied with this Proposal, but the Protestants still insisted that the Council shou'd be held in Germany, and that it should not depend upon the Pope. The King of England also rejected the City of Mantua, and every Council where the Pope should preside. And the King of France begg'd the Protestants not to accept of any Place for the meeting of the Council, but in concert with him. In fine, the Emperor and the Pope agreed, that the Pope should appoint a general Council to meet at Mantua. The Bull for it was drawn up, and publish'd in the Consistory the 2d of June 1536, and the opening of the Council appointed at Mantua on the 27th of May 1537. The Protestants rejected the calling of this Council, because of the Place of its meeting, and of the Authority the Pope was like to have in it. The Duke of Mantua having refus'd his City, the Pope prorogued the Council by his Bull of the 20th of May 1537, to the first of May the following Year, and chang'd the place of Meeting, by substituting the City of Vicenza instead of Mantua. The Pope's Legates went there about the time appointed for the opening of the Council; but no Bishop being come there, and the Pope (who was on the Road to assist at the Interview between the Emperor and the King of France, which was to be at Nice) having learnt at Plaisance that the Council could not be begun, publish'd a Bull the 25th of April 1538, by which he defer'd the opening of it to the Day he should appoint. Then he came to Nice, confer'd with the two Princes; and not being able to make them agree about a Treaty of Peace, he caus'd the Truce to be prolong'd for nine Years; after which he exhorted them to send Bishops out of their Dominions to the Council. They both excus'd themselves, upon

upon the Condition of their Affairs, and upon the account that the Bishops who were in their Train could not go to the Council till such time as they had confer'd with their Brethren. The Pope's Legates then having continu'd in vain for the space of two Months at *Vicenza*, departed, after the Pope had prorogu'd the Council to *Easter* the following Year.

The Emperor perceiving what Difficulties there were in assembling a Council, and being willing to unite the Protestants, had recourse to the means of Accommodation. He engag'd the Pope to appoint Cardinal *Aleander* his Legate in *Germany*, in order to enter into a Negotiation with them. *Aleander* not being much dispos'd to Peace, the Emperor sent *John Vesal*, Bishop of *Lunden*, to the Assembly which was held at *Frankfort* in 1539, in order to conclude an Accommodation with the Protestants. It was there settled, that the Peace granted to the Protestants at *Nuremberg*, should be continued for fifteen Months; that in the mean while no Prosecutions should be carried on against those of the Confession of *Augsburg*; and that in order to obtain an entire and perfect Union, there should be a Conference of Divines held at *Nuremberg* about Matters of Religion, whither the Emperor, the King of the *Romans*, and the Princes should send Deputies; and that the Result of what should be determin'd in the Assembly should be published, and communicated to all the States in the Empire; that the Pope's Legate should not be call'd to that Conference, but that the Emperor and the King of the *Romans* might appoint Princes to endeavour to make both Parties agree; and that his Imperial Majesty should confirm what should be settled in that Assembly. This Resolution heartily vexed the Nuncio *Aleander*, who wrote to the Pope that it was very prejudicial to his Authority, and that it ought to be superseded. The Pope believ'd it, and immediately sent *John Ricci* of *Mont Pulcien* to the Emperor, to hinder him from giving his Consent to the Resolution of the Diet. At his Request the Emperor put it off, on pretence that he could not then think of it, because of the Death of the Empress which had just happen'd; but he declar'd to Cardinal *Farnese*, whom the Pope sent to him to condole with him upon the Death of the Empress, that he could not help holding a Diet very soon in *Germany*, which should

should be follow'd by a Conference. At that time died Prince *George of Saxony*, Sovereign of *Misnia* and *Thuringia*, who had always been very much devoted to the Catholick Church. His Brother *Henry* took possession of his Territories, and establish'd *Lutheranism* in them.

The Diet which had been appointed to meet at *Spires* was removed to *Hagenau*: Nothing was resolved there upon the matter of Religion, unless that there should be a Conference between the Catholicks and the Protestants at *Worms*. The Emperor appointed *Granvell* to assist there in quality of his Imperial Majesty's Commissioner. The Nuncio *Campeggio* was there, altho the Pope did not approve that Conference. It was opened in the end of the Year 1540. The Disputes about Religion begun between *Eckius* and *Melancthon*, the 13th of January 1541; they enter'd upon the Matter, but at the end of three Days *Granvell* receiv'd a Letter from the Emperor, by which the Conference was adjourned, and all the things refer'd to the Diet of *Ratisbonne*. This Diet was open'd in March; the Pope sent Cardinal *Contarini* to it; all the Princes of the Empire assisted at it either in Person or by Deputies; and a Conference was fixed betwixt three Catholick and three Protestant Divines. The Catholicks were *Julius Pflug*, *John Eckius*, and *John Gropper*; the Protestants, *Philip Melancthon*, *Martin Bucer*, and *John Pistorius*. *Frederick*, Count Palatine, Brother to the Elector, was appointed together with *Granvell* and some others to preside at that Conference. *Granvell* propos'd to the Disputants a Paper, which he said, had been given to the Emperor by Persons weil dispos'd to Religion, and asfur'd them it was the Emperor's Pleasure it should be read, in order to pass those things which they all agreed about, to correct such things as they found required it, and to agree upon those things which had not yet been settled. This Paper had been drawn up by *Gropper*, and communicated to the Legate, and the Nuncio *Moron*, who had made some Corrections in it. It contain'd twenty two Articles, which took in the whole OEconomy of Religion, and the controverted Points. Those Articles had been examin'd by the Protestants; and there were some of them about which they made no Difficulty, others to which they

they did not agree, and some upon which they demanded Explanations, Amendments and Additions. They did not agree about the Articles, concerning the Power of the Church, the Eucharist; Penance, and particularly about Confession and Satisfaction, Hierarchy, and the worshipping of Saints, the Sacrifice of the Mass, and private Masses, Communion in one kind, and Celibacy. They made their Objections upon those Articles, and Observations upon some, in which they agreed at the bottom. The Emperor reported to the Diet, on the 8th of June, what had pass'd in the Conference, and ask'd the Assembly to give their Judgment upon the Articles that were yet controverted. The Diet order'd that the Articles should be communicated to the Legate; the Legate remitted all to the Pope, to be decided by him in the general Council, or in any other manner he should think proper. This Answer very much displeased the Emperor, and the Catholick Princes who desired the Union. The Opinions about receiving the Articles being divided in the Diet, the Emperor concluded that all things must be refer'd to a General Council, or failing that, to that of a National one; and in the mean while made several provisional Regulations to maintain Peace in the Empire, and promis'd to demand of the Pope the calling of a Council. In effect, when the Diet was ended, he went to Italy, and had a Conference with the Pope, who told him he was inclin'd to assemble a Council; but in the Diet held at Spires in 1542. they could not agree about the Place. Moron, the Pope's Nuncio, propos'd either the City of Cambray or Trent; and the latter was accepted by Ferdinand, and the Catholick Princes: The Protestants on the contrary said, that they neither approved the Pope's Council, nor the Place where it was refolv'd it should meet; and that they did not consent it should be mention'd in the Decree of the Diet. Nevertheless, upon the Answer of the Catholicks, the Pope publish'd the Indication of the Council at Trent, on the 22d of May 1542. for the first of November following. He sent the Cardinals Moron and Pool thither to assist in Quality of his Legates in the Council, but in vain; for very few Bishops coming to Trent, and the War still continuing between the

the Emperor and the King of *France*, they withdrew ; and the Meeting was put off to another Time, by the Pope's Bull of the 6th of *July* 1543.

The Troubles of *Germany*, the War with the *Turk*, that between the Emperor and the King of *France*, and the Opposition of the Protestants, occasion'd the Thoughts of a Council to lie dormant for some time : But the Emperor and the King of *France* having made a Treaty of Peace at *Crepis*, the 14th of *September* 1544 ; they sollicit'd the Pope anew to call a Council ; which was done by a Bull, dispatch'd the 19th of *November* 1544. by which the Council was anew appointed to meet at *Trent*, on the 15th of *March* 1545.

The Emperor and the King of *France*, whilst they were waiting for the opening of the Council, were willing to have the Opinion of the two most famous Faculties of Divinity in *Europe*, viz. that of *Paris*, and that of *Louvain*, upon the controverted Questions. The Doctors of those Faculties drew up those famous Articles, which were generally approv'd. (a) Those of the Faculty of *Paris*, drawn up in 1542, were publish'd in *France* by the King's Authority, to serve as a Rule till the meeting of the Council ; and when the Council was call'd, his Majesty, who was at *Fontainbleau*, caus'd the Doctors of Divinity in *Paris* to return to *Melun*, and order'd them to deliberate upon the Doctrines of Faith that should be propos'd to the Council, and which were necessary to be decided by it. As to what regarded Faith, they stuck to the former ones. (b) In *Germany*, *Herman* Archbishop of *Cologne*, having declar'd himself for the Protestants, had a mind to introduce the *Lutheran* Doctrine into his Diocese ; but the Clergy oppos'd it, and that Archbishop was summon'd by the Emperor and the Pope. At the same time the Elector *Palatine* having also embrac'd the Opinions of the Protestants, set up the pretended new Reformation in his States, abolish'd the Mass, and allow'd Priests to marry. All the Protestant Princes join'd to defend the Archbishop of *Cologne*. In the Diet of *Worms*,

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held in *May* 1545, the Catholicks and Protestants were yet of contrary Sentiments about the holding of a Council. (c) Another Diet was appointed at *Ratisbonne*, where the Catholick and Protestant Divines were to enter into Conferences upon the controverted Points. This Conference was open'd on the 27th of *January* 1546. and there were six Divines of each side there. The Presidents of the Conference appointed by the Emperor were *Maurice* Bishop of *Eichstat*, and *Frederick* Count of *Furstenberg*. The Disputants on the Catholick side, were *Peter Maluenda* a *Spanish Dominican*, *Eberhard Billick* a *Carmelite*, *John Hofmeister* an *Augustine*, and *John Cochleus*; on the Protestant side, were *Bucer*, *Brentius*, *Major*, and *Erard Schnepfius*. The Emperor join'd *Pflug* Bishop of *Naunburg* to the other two Presidents. *Maluenda* open'd the Dispute on the 5th of *February*, by a Discourse upon Justification: *Bucer* answer'd him next Day, and maintain'd that that Article had been agreed upon at *Ratisbonne*. Then *Billick* spoke upon the same Article, and *Bucer* replied to him. There was an Order for the Disputants to sign the Articles which they should agree about; to write in few Words, and summarily, the Points that were controverted, and to keep private all that had pass'd in the Conference. The Protestants made a Scruple to accept these Conditions, particularly that about Secrecy, because they were order'd to inform their Princes of all that pass'd in the Conference. They were forced to write to the Emperor about it, but before his Answer could be known, the Elector of *Saxony* recall'd his Divines, and *Bucer* withdrew, under pretext of going to give an Account to the *Landgrave* of the Proposals which had been made. The other Protestant Divines withdrew also very quickly, notwithstanding the Order of the Presidents of the Conference to the contrary; a Step that extremely displeas'd the Emperor, and blasted the Hopes of the Fruit which was expected from that Conference.

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(a) *Act. Convent. Ratisb.*

On the 18th of *February* the same Year, died *Luther* at *Isleben*, after having soine Time before abolish'd the Elevation of the Eucharist at the Mass at *Wirtemberg*.

(a) The Cardinals *del-Monte*, *Cervino*, and *Pool*, were sent by the Pope as his Legates, to open the Council of *Trent* on the Day appointed; but not finding Things yet dispos'd for the holding of it, they defer'd it till they should receive Orders from *Rome*, as to the Time when they should open it. It was put off to the 13th of *December 1545.* and the Session which was held on that Day was only to appoint the next, on the 17th of *January* following. I shall defer giving a History of that Council, till I have first spoken of the State of the Church in *France*, *England*, and the other Kingdoms of *Europe*.



### C H A P. XIII.

#### *The Beginnings of the pretended reformed Religion in France.*

THE Heresies of *Luther* and *Zuinglius* did not at first find many Favourers in *France*. The Church of that Kingdom was always devoted to the antient Doctrine, and never gave ear to Novelties; but some *Germans*, whom *Francis I.* had invited into *France* to teach the Languages, and even some *French*, whom the specious pretext of Reformation had seduc'd, declar'd for these new Errors. It was in the City of *Meaux* that they were first taught. *William Briçonnet*, Bishop of that City, had some able Men about him, who were suspected of favouring the Opinions of the *Lutherans*, and among the rest *William Farel* of *Dauphiny*, *James le Fevre* of *Etaples*, *Arnaud* and *Gerard Roussel* of *Picardy*. It is likely that the Divines, and particularly *Farel*, who was afterwards one of the Heads of the *Calvinist* Party, did privately

(a) *Hist. du Conc. de Trente.*

instruct some of the Inhabitants of *Meaux* in the Principles of the new Reformation ; form'd their first Church there, according to the *Calvinist* Historians, and chose one *John or Peter le Clerc* for their Minister, who was a Wool-Carder, and Native of *Meaux*, and without any other Mission fell a preaching and administering the Sacrament to the Assembly of those new Catechists, which in a small time amounted to three or four hundred Persons. Their Number made them to be soon taken notice of. *Le Clerc* was seiz'd, condemn'd to be whip'd, burnt with a hot Iron, and banish'd the Kingdom, for having said the Pope was Antichrist. After the Sentence was executed, he went to *Metz*, where having continued to dogmatize, and endeavour'd to throw down the Images, he was burnt. This fell out at *Meaux* in 1523 ; and presently after, the Divines who authoriz'd that Doctrine were banish'd the City. They would also have been prosecuted ; but *Francis I.* wrote from *Madrid*, where he then was, to the Parliament, to stop the Prosecutions which had been commenc'd against them. *Farel* quitted *France*, and retir'd to *Switzerland* ; and after having taught at *Basil*, from whence he was banish'd, at *Montbeliard*, and in other Places, he went and took up his Abode at *Geneva*, where he was the first Author of the Change of that City. *Le Fevre of Etaples* retired to *Nerac*, in the Dominions of the Queen of *Navarre*, and continu'd there the rest of his Days, without separating from the Church. *Gerard Roussel* took a Journey into *Germany* to see *Luther* ; and being return'd to *France*, he liv'd in the Service of the Queen of *Navarre*. His Brother *Arnaud* having forsaken his Opinions, was afterwards Canon and Penitentiary of the Church of *Paris*. The Bishop of *Meaux*, in order to vindicate himself from the Heresy of which he was accus'd, immediately held a Synod, in which he prohibited *Luther's Books*, and made Statutes about the Invocation of Saints, Prayers for the Dead, and about the Feast of the Procession of the Holy Sacrament. He afterwards assisted at the Provincial Council of *Sens*, held at *Paris* in 1528 by Cardinal *du Prat*, where the Errors of the *Lutherans* and *Sacramentists* were condemn'd.

Altho'

Altho there were none that made open Profession of *Lutheranism* or *Zuinglianism* any more at that time, yet there were several Persons infected with the new Errors of the *Lutherans* and *Zuinglians*. The Duchess of *Etampes*, who had much Credit with *Francis I.* favour'd them secretly, and the Queen of *Navarre* his Sister openly: She made the King her Husband to incline to this new Reformation. Under the shelter of this Protection, the new pretended Reformed multiplied in *Berne* and *Guyenne*, where they had private Meetings, chose Ministers, and celebrated the Supper. *Francis I.* sent for his Sister to Court, and chid her for introducing Novelties, to abolish the Mass. She answer'd him, that her Design was not to abolish the Mass, but only to reform some Abuses which had crept in in the Celebration of it. *Roussel*, whom she had brought with her, and two *Augustine* Friars, who had left off their Habit, propos'd seven Articles of that Reformation. 1. That the Communion should be given at every Mass. 2. That there should be no Elevation of the Host. 3. Nor Adoration. 4. That the People should communicate under both Species. 5. That there should be no Commemoration either of the Virgin or of Saints at Mass. 6. That ordinary Bread should be made use of at the Communion. 7. That the Priests should not be tied to Celibacy. This was afterwards called *la Messe aux sept Points*. The King would not only not hearken to those Propositions, but also caus'd *Roussel* and the two *Augustine* Friars to be seiz'd: but the Queen soon got them their Liberty, on condition the two *Augustines* would put on their Habits again. *Roussel* return'd to *Treves*, and was afterwards made by the Queen of *Navarre*, Abbot of *Clerac*, and Bishop of *Oleron*. He never wholly separated from the Church, and pretended to condemn the Doctrine of *Luther* and *Zuinglius*; only he gave the Communion in both Kinds, and always said some *French* Prayer at Mass. *Le Cocq*, Curate of *S. Eustache*, having advanc'd, That we should neither tie our selves to the Kinds, nor to that which was upon the Altar, but raise our selves by Faith to Heaven; and another Curate having preach'd against Purgatory, were obliged both to retract. *Lewis Berquin,*

*Berquin*, one of the King's Council, being accus'd of maintaining *Luther's Errors* in his Conversation and Books, was put in Prison. Those Books were censur'd in 1523 by the Faculty of Divines of *Paris*; and as to his Person, he was presently set at liberty: but having been seiz'd a second time, he was prosecuted; and refusing to retract, he was condemn'd to be burnt, and was executed on the 28th of April 1529.

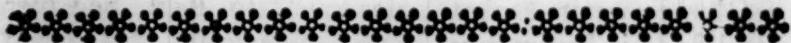
The Number of those pretended Reform'd encreasing every Day in *France*, they had the Boldness to publish Libels, and to put up Placards in 1534 against the Holy Sacrament, and the Holy Sacrifice of the Mass, full of Reflections upon the Bishops and other Ecclesiasticks. The King being offended at that Insolence, ordain'd that such as should be convicted of Heresy should be condemn'd to die, and set up Chambers of Justice to judge them: And to repair the Affronts done to the Holy Sacrament, he caus'd a general Procession to be made at *Paris* on the 29th of January 1535, at which he assited a-foot and bare-headed, holding a Torch in his Hand, followed by his Children, the Princes of the Blood, and his Courts. The same Day six *Lutherans*, condemn'd by the Parliament, were burnt. The Protestant Princes of *Germany* complain'd of the Treatment of those of their Religion, and pray'd the King to moderate that Rigour. The King, who wanted their Assistance, acquainted them by *William Langeai* his Embassador, that those who had been put to death were guilty of Sedition. At the same time he caus'd a Conference to be propos'd betwixt the *German* and the *French* Divines; and even invited *Melanthon*, who was the most moderate and most knowing among them, to come to *France*: but the Cardinal of *Tournon* hinder'd the Execution of that Design, and the King continued to punish those who were convicted of Heresy.

The *Calvinists*, whom we have seen in *France*, for the most part follow'd the Sentiments of those first *Zinglians*. They were so call'd from *Calvin*, who became the Head of those pretended Reform'd in *France*, and whose Opinions they embrac'd. *Calvin* was born at *Noyon* in *Picardy*, on the 10th of July 1509.. He stu-  
died

died at *Paris*, and was provided of several Benefices without being in Orders. He quitted the Church, and studied the Law; and going to *Bourges*, he was Scholar to *Melchior Wolmar*, who inspir'd into him the Opinions of the *Lutherans*. He return'd to *Paris*, and join'd those who secretly embrac'd the new Errors in Religion, and was soon consider'd as one of the ablest in their Assemblies. *Nicolas Copus*, Rector of the University, having an Harangue to make to the King in 1532, *Calvin* compos'd it, and put into it Propositions about Religion, which the Faculty of Divines of *Paris* found contrary to the Christian Faith and Piety. The Parliament having been inform'd of it, summon'd the Rector, who fled to *Basil*. The Judges being inform'd that *Calvin* had a Share in the Composition of that Discourse, sent the Lieutenant Criminal to the College of *Fortet*, where *Calvin* liv'd, in order to seize him. *Calvin* escap'd, and retir'd to *Xaintonge*, where he was kindly entertain'd by his Friend *William de Tillet*, Canon of *Angoulême*, and Curate of *Claies*. He took a Journey to *Nerac* to see *le Févre* of *Etaples*, and return'd to *Paris* in 1534, at the time when *Gerard Roussel* was banish'd; and Orders were given to search for the Innovators, which made *Calvin* resolute to quit *France*. He retir'd to *Basil*, and there publish'd his Institutions, which he dedicated to *Francis I.* He made a Journey to *Italy*, where he was well receiv'd by the Princess of *Ferrara*, Daughter to *Lewis XII.* who favor'd the new Reformation: but the Duke of *Ferrara* not being willing to suffer him long, he return'd to *France*, and from thence went over to *Geneva*, where he was chosen chief Minister in 1536; but he was banish'd from it some time after, and went to *Strasburg*, where he set up a *French* Church of the pretended Reformed. He was recal'd to *Geneva* in 1541, and from thence govern'd the pretended Reformed Churches of *France*, which all followed his Doctrine.

His Opinion about the Eucharist is the same in the main with that of the *Zuinglians*, tho' he makes use of very strong Terms to express the Presence of the Body and Blood of Jesus Christ in the Eucharist; for at the same time he clearly rejects not only Transubstantiation, but

even the real Presence ; maintainsthat the Body of Jesus Christ is not really and substantially present, except in Heaven ; and that it is not united to us, but by Faith in an incomprehensible Manner by virtue of the Holy Spirit, which unites things that are separated by the Distance of Place. In one word, he pretends that these Words, *This is my Body*, ought to be understood in a figurative Sense. As to the other Points of Doctrine, he did not much differ from the Opinions of *Luther*. He maintain'd the same Principles touching imputative Justice, the certainty of Justification, which he extends even to that of eternal Salvation ; to this he join'd the impossibility of losing Righteousness, and the Salvation of the Children of Believers who die unbaptiz'd. He likewise condemn'd more warmly than the *Lutherans* had done, the Invocation of Saints, the Worship and Use of Images, Vows, the Celibacy of Priests, Fasts, Feasts, the Sacrifice of the Mass, the Adoration of the Eucharist, and in general all the Practices and Ceremonies of the Church, which the *Lutherans* had not entirely abolish'd. Such was the Doctrine which the pretended Reformed of France embraced.



## C H A P. XIV.

### *The Change of Religion in the Northern Kingdoms.*

LET us now see at what Time, and upon what Occasion, *Lutheranism* was introduc'd into the Northern Kingdoms, i. e. *Denmark*, *Sweden*, and *Norway*. (a) In the Beginning of this Century there were strange Revolutions in those Kingdoms, as well in Political Government, as in Religion. Those Kingdoms had receiv'd Christianity in the ninth Century. The Clergy were become rich and powerful, and the Bishops had a great Share in the Government. *Canutson*, who got

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(a) *Hist. de Suede & de Danemark.* — *Sleidan.*

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himself elected King of *Sweden* and *Norway* in 1445, in prejudice of the Treaty of *Colmar*, by which the Kingdoms of *Sweden*, *Denmark*, and *Norway*, were united, and subjected to the same Prince, having a mind to govern independently of the Bishops, order'd an Inquest of the Revenues and Possessions the Clergy had usurp'd, and for the future forbid any Foundations in favour of Churches and Monasteries. Upon this he was treated as a Heretick; the Archbishop of *Upsal*, and the other Bishops, conspir'd against him, drove him away, and proclaim'd the King of *Denmark* King of *Sweden*. This King having treated the *Swedes* ill, and put the Archbishop of *Upsal* in Prison, *Canutson* remounted the Throne, and continued on it till the Archbishop of *Upsal*, being set at liberty, begun the War anew; and having given him Battel on the Lake of *Meler*, gain'd so compleat a Victory, that *Canutson* was oblig'd to deliver himself up to his Enemy, who made him renounce the Kingdom, and sent him Prisoner to a Castle in *Finland*. After this Victory the Archbishop had the greatest Share in the Government of *Sweden* as long as he liv'd; but dying in 1468, *Canutson* was restor'd, but with little Authority. The Successors of this King, *Steno* and *Suante Sture*, had only the Quality of Administrators. The Archbishop of *Upsal* and the other Bishops favour'd the Danish Faction, and resolv'd to put *Sweden* once more under the Domination of the King of *Denmark*. *James Wulfin*, Archbishop of *Upsal*, not being able to gain his Ends, abdicated his Archbishoprick in favour of the Son of *Erick Troll*, a Senator, and Enemy to *Steno Sture* the Administrator. This new Archbishop declar'd for *Christiern II.* King of *Denmark*, the Suffragans came into his Sentiments, and the Administrator caus'd the Archbishop to be summon'd to the Assembly of the States, to take the Oath of Allegiance there, which he was oblig'd to because of his Dignity. Instead of obeying, the Archbishop shut himself up in the Fortres of *Steguen*.

Affairs were in this Condition in *Sweden*, when *Leo X.* sent *Archemboldi* in quality of Legate to the Northern Kingdoms, to publish the Indulgences granted to those who should contribute to the Building of St. Peter's

Church. This Prelate having rais'd great Sums in *Denmark*, went over to *Sweden*, obtain'd leave of the Administrator to publish his Bulls of Indulgences ; and having strengthen'd that Right, he got great Sums. He tried in vain to reconcile the Archbishop of *Upsal* with the Administrator. The Administrator made War upon the Archbishop, besieg'd him in the Castle of *Steguen*, and caus'd the Senate to appoint him to lay down his Charge of Archbishop. The Archbishop was forc'd to lay it down ; and privately dispatch'd *Archemboldi* to *Rome*, to protest against the Violence that had been done him. *Archemboldi* had Orders to repass into *Denmark*, and to threaten the Administrator with Excommunication if he did not restore the Archbishop : And upon the Administrator's Refusal, Pope *Leo X.* put the Kingdom under an Interdict. On the other hand, the Administrator seiz'd the Money that had been paid in *Sweden* to *Archemboldi*. The King of *Denmark*, who was charg'd to put the Interdict in Execution, enter'd *Sweden* with an Army, gave Battel to the Administrator, who having his Leg broke with a Cannon-Ball, died of it some Days after. The Archbishop of *Upsal* was restor'd, caus'd *Christiern* to be acknowledg'd for King, and persuaded him to seize all the *Swedish* Senators, upon whom he demanded Justice for the Violence they had done him. The King remitted the Judgment of that Affair to the Archbishop of *Londen*, and the Bishop of *Oldensel*, who were appointed for the Execution of the Bull thunder'd against the Administrator and the Senate. They began to draw up the Process of the Accus'd ; but the King of *Denmark*, without waiting the Issue, caused the Accused to be brought upon a Scaffold ; and having order'd the Pope's Bull to be read to them, caus'd all of them to be executed. The Bishops of *Sequarguen* and *Stremguem*, the whole Senate, and ninety four Lords, had their Heads cut off on the 8th of November 1520. and the City of *Stockholm* was abandon'd to the Fury of the *Danish* Soldiery, who massacred most of the Citizens. This Barbarity did not continue long unpunish'd : For *Gustavus Ericson*, descended of the antient Kings of *Sweden*, who was in the Mountains of *Delecarlia*, made that Province rise,

rise, gather'd together some Troops, defeated the Archbishop of *Upsal*, was receiv'd into *Stockholm*, and chosen King of *Sweden* in 1521. On the other hand, *Christiern* was dethron'd by the *Danes*, who put *Frederick of Oldemberg*, Duke of *Holstein*, in his place. In order to lessen the Power of the Clergy, and make advantage of their Spoils, (according to the Advice of his Chancellor *Anderson*, who had suck'd in the Doctrine of *Luther*) *Gustavus* let *Lutheranism* be introduce'd into *Sweden*, *Olaus Petri*, who had been *Luther's* Scholar at *Wircemb erg*, and some other *Lutheran* Preachers, who were protected under-hand by the King, spread *Lutheranism* in the Kingdom of *Sweden*. The King commanded the Ecclesiasticks not to employ their Thunders against their Adversaries and Debtors, broke the Jurisdiction of the Officials, remitted all Affairs to Secular Judges, forbid the Bishops to possess themselves of the Succession of the Ecclesiasticks of their Dioceses, and revok'd several Exemptions which the Clergy enjoy'd. The Bishops complain'd of those Declarations, and accus'd *Olaus Petri* of Heresy. This last offer'd a Conference, which the King granted him, and a Divine call'd *Gallus* was set against him; but not being able to agree in their Principles, because one was for making use of the Holy Scripture only, and the other was for joining to it the Tradition of Councils and Fathers, the Conference rested there. Only it was resolv'd that the Archbishop of *Upsal* (*John Magni*) should cause a Version of the New Testament to be made in *Swedish*, in opposition to that which *Olaus Petri* had made upon *Luther's* Version. This Resolution was approv'd in an Assembly of the Bishops and Clergy, in spite of *Lincoping's* Objections. On the other hand, the King assembled the Senate at *Stockholm*, and propos'd to the Assembly to take two Thirds of the Tenth of the Clergy to maintain the Troops, and to make use of the Church Plate to pay off the Debts of the State. This Proposal pass'd, and the King appointed Commissioners to execute it; but in order to render that Declaration the more authentick, he held an Assembly of the States, and got it ordain'd that the Bishops should put their Fortresses into his Hands; that they should dismiss their Troops; that they should no more have

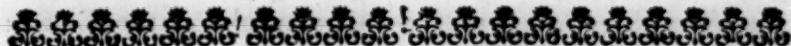
56 *The HISTORY of* Chap. XIV.

a place in the Senate ; that they should no more make their Gain of Fines and Confiscations ; that the useless Plate and Bells should be employ'd to discharge the publick Debts ; that the Nobility might recover from the Ecclesiasticks the Possessions engag'd by their Ancestors, by paying the Price of the Engagement ; that two Thirds of the Tenthos should be sequester'd for subsisting the Troops during the War, and for maintaining of Hospitals in time of Peace. He caus'd this Act to be sign'd by all the Bishops, except the Archbishop of *Upsal*, whom he had sent into *Poland*, and who had gone from thence to *Rome*. *Gustavus* put himself at the head of a Body of Cavalry, and successively went over all the Provinces of his Kingdom, to cause it to be executed. *Olaus Petri*, and several other *Lutheran* Doctors, follow'd him, and preach'd before him in the principal Churches. Most of the Curates embrac'd *Lutheranism*, were married, and introduc'd the Divine Service in the vulgar Tongue. The Bishop of *Lincoping* retir'd into *Poland*, and the other Bishops lay silent and conceal'd in their Houses. Most of the Monks abandon'd their Convents, some out of Looseness, and others to avoide Persecution. The Bishop of *Scara*, and the Great Mareschal *Tureio Hansson*, retir'd with the most firm and stedfast Catholicks into *Dalecarlia*, who form'd a Party there that was soon scatter'd by *Gustavus's* Army, who declar'd for *Lutheranism* in 1527, appointed *Olaus Petri* Pastor of *Stockholm*, and *Laurence Petri* Archbishop of *Upsal*. In fine, having call'd a General Assembly of the Clergy in 1529, he caus'd the Confession of *Augsburg* to be receiv'd, and Obedience to the Pope to be solemnly renounc'd.

It was also by the Authority of the Kings, that *Lutheranism* was introduc'd into *Denmark*. *Christiern* profes'd *Lutheranism* when he was banish'd ; but *Frederick* was the first, who in 1524 allow'd the *Lutheran* Doctrine to be publickly preach'd in the Churches of *Denmark*. His Son *Christiern* III. being entrusted with the Care of Ecclesiastical Affairs, did in the Year 1527 establish the new Doctrine every where, according to the Confession of *Augsburg*, and made all his Clergy Protestants. Having afterwards succeeded to his Father in 1535, he sent for *John Bugenhagen*, a Disciple of *Luther's*, formerly call'd

*Pome-*

Pomeranus, from Wirtemberg, who perfected the settling of Lutheranism in that Kingdom. Frederick II. and his Successors have continued to keep it up.



## C H A P. XV.

*The Union of the Bohemians with the Lutherans,  
and of the Zuinglians with the Vaudois.*

THESE late Innovators endeavour'd to strengthen their Parties, by taking in to them the Sects of the *Vaudois*, the *Wickliffites*, and the *Hussites*, who were more antient than themselves, and who, as well as themselves, were separated from the Church of *Rome* for the like Errors. (a) The Sect of the *Hussites* remain'd in *Bohemia*, and the *Vaudois* had settled themselves for near 200 Years in the Valleys of *Savoy*, *Provence*, and *Piemont*. The former united with the *Lutherans*, and the latter with the *Zuinglians*. There were in *Bohemia* three Societies of Christians : The first was compos'd of Catholicks, subject to the Pope, who follow'd entirely the Doctrines and Ceremonies of the Church of *Rome*; the second were those whom they call'd *Calixtines*, who administer'd the Eucharist in both Kinds, and recited the Epistles and Gospels at Mass in the vulgar Tongue, without changing any thing in the other Doctrines and Ceremonies of the Church; the third were those who call'd themselves the Brethren of *Bohemia*, who also went by the Name of the *Vaudois*, and probably had their Rise from the *Taborites*; for altho *Pogebrack* and *Roksane* utterly ruin'd the Sect of the *Taborites*, yet there remain'd several of them behind, who form'd a new Sect, and were headed by a Shoemaker call'd *Kelesiski*, who drew up a Body of Doctrines for them. Afterwards they chose a Pastor, call'd *Matthias Convaldus*; and in 1467 they separated themselves from the *Calixtines*, and elected new Ministers. They call'd the Pope, the Cardinals, and the Bishops,

(a) *Hist. des Bohem. & des Vaudois.*

Antichrists ; and the Church of *Rome* the Whore of *Babylon* in the *Revelation*. They rejected the Sacraments of the Church ; they were govern'd by simple Laicks, and held the Scripture for the only Rule of their Faith. Their Ministers observ'd none of the Ceremonies of the Church in the Celebration of Mass, and made use of no other Prayers but the Lord's Prayer. They rebaptiz'd those who enter'd into their Sect ; rejected the Worship of Saints and Images, Prayers for the Dead, the Law of Celibacy, Vows, Fasts, and the Ceremonies of the Church. This Sect was very numerous in *Bohemia* and *Moravia*, in the Beginning of the Sixteenth Century. Being accus'd both by the Catholicks and the *Calixtines* before King *Ladislaus*, they drew up a Confession of Faith, which they presented to that Prince in 1504, to justify themselves from the Errors laid to their Charge. In this Confession they own'd the Seven Sacraments, and the real Presence. King *Ladislaus* publish'd an Edict against them, whereby he forbid their Assemblies. The Brothers of *Bohemia* made a second Remonstrance : But *Ladislaus* declar'd to them that he would not in the least relax the Execution of his Edicts, and caus'd an Answer to be made to their two Confessions by a Doctor call'd *Augustin*. The Brethren of *Bohemia* replied to that Answer, maintaining their Errors plainly, and rejecting the real Presence and Transubstantiation. When *Luther* declar'd himself against the Church, they sent Deputies to him with an Explication of their Doctrine, which *Luther* approv'd, except the Article of the Eucharist, upon which he demanded of them a more ample Explanation, and that of Anabaptism, which he condemn'd. In order to please him, the Brethren of *Bohemia* renounc'd Anabaptism, and drew up a Confession of Faith, in which they admitted but two Sacraments, and agreed upon the other Points with *Luther*, both as to Doctrine and Discipline. In consequence of this Confession of Faith, their Union was concluded with the *Lutherans*, and afterwards with the *Zwinglians*, whose Doctrine they follow'd about the Eucharist. The *Pauldouis* united themselves with these last. In order to make this Union, they sent *Peter Masson* and *George Morel* to *Oecolampadius* and *Bucer*, to agree with them upon the Points about which they differ'd. They likewise consulted

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the Ministers of Geneva about their Religion ; and after having receiv'd the Instructions of Farel, they concluded an Union with the Zuinglians in 1536, however still keeping their old Ministers. In 1544 they sent a Confession of Faith to the King of France, agreeable to that of the Zuinglian Churches, thereby thinking to hinder the Execution of the Parliament of Provence against them ; but in vain, for the King order'd, that the Arrest should be executed, and in consequence thereof, the Count de Grignan, Governor of the Province, having rais'd Troops, and joind them with those of the Legate of Avignon, led them against the Vaudois, took, sack'd, and burnt their Towns, caus'd 'em to be massacred, without distinction of Age or Sex, and entirely extirpated them, excepting those only who hid themselves so close in the Mountains, that they could not be taken, or who fled to Geneva, or Switzerland.

## C H A P. XVI.

*The History of the Divorce of Henry VIII. King of England, and of the Change of Religion in that Kingdom.*

THE Change of Religion in England was not so sudden, and had another Cause. (a) The Divorce of Henry VIII. from Catharine, Daughter of Ferdinand King of Arragon, gave Occasion to it. Henry VII. King of England, had married his eldest Son Arthur to that Princess ; which Marriage was celebrated on the 14th of November, 1501. But that young Prince dying some Months after, Catharine was married, by the Pope's Dispensation, in 1503, to his Brother Henry Duke of York. When this Prince came to Age, he protested against that Marriage ; and coming to the Crown after his Father's Death, in 1507, he caus'd the Validity of his Marriage to be examin'd, and espous'd Catharine a-new, on the 25th

(a) Hist. d'Angleterre par Sandit. — Bunus.

of June. That Princess had been with Child several times, but either her Children were without Life, or liv'd but a very short time, except only one Daughter, named *Mary*, who was born on the 19th of February 1516. Henry liv'd with Catharine to 1525, without having any Scruple about his Marriage; but in 1526 he cast about to dissolve it. The Passion he had conceiv'd for *Ann of Bullen* determin'd him to do this. Cardinal Wolsey, a Man of Fortune, who was at that time prime Minister, enter'd into his Views. Henry sent to require the Pope to cause the Dispensation, granted by Pope *Julius II.* for his Marriage with Catharine his Brother's Widow, to be examin'd, whether or not it was valid. The Pope refer'd the Affair to the Cardinal of the *Four crown'd Heads*, and granted the King a Bull, by which he allow'd him to marry any other Person he pleas'd, in case his Marriage with Catharine should be declar'd null. But that Bull not advancing the Affairs of the King of *England*, he demanded of the Pope, to declare that Marriage void; whereupon the Pope sent Cardinal *Campegio* to *England*, and appoint'd him and *Wolsey* to draw up and judge the Matter of that Divorce. *Campegio* arriv'd in *England* in the beginning of October 1528; and not being able to make the King consent to keep Catharine for his Wife, nor to persuade Catharine to separate from the King voluntarily, he begun to draw up that great Affair. After many Procedures, the Pope, upon the Queen's Appeal, suspended the Power of the Commissioners, and call'd the Affair to *Rome*. King Henry consulted the Universities upon the Validity of his Marriage with Catharine, and most of them were favourable to him. It was not the same at the Court of *Rome*, where he did not find the same Ease. When Henry saw there was not much to be hoped for from thence, he address'd himself to his Parliament, and, in order to mortify the Court of *Rome*, he caus'd the Law of *Premunire* to be renew'd, which had been made under the Regency of *Richard II.*, which forbid the *English* to seek Preferments at the Court of *Rome*. The *English* Clergy, who, contrary to that Law, were promoted by the Court of *Rome*, offer'd the King great Sums, provided he would discharge them of the Penalties of that Law. Then the King

King abolish'd Annats in *England*; and, in the mean while, the Affair of the Divorce was drawing up at *Rome*. *Henry* sent Agents thither, who made several Proposals to get the Judgment of that Affair remitted to *England*; but the Pope rejected them. Without waiting for the Judgment of that Affair from *Rome*, the King married *Ann of Bullen* privately, on the 14th of November 1532, and assembled his Parliament on the 4th of February following, in which it was declar'd, That the Kingdom of *England* acknowledg'd no Superior Power, either as to Spirituals or Temporals; and that all Ecclesiastical Causes ought to be finally judg'd there, without Appeal to the Pope, viz. the Causes of private Persons by the Bishop of the Diocese, and in case of Appeal, by the Metropolitan of the Province; and such as the King was concern'd in, by the Upper House of Convocation. Then the King caus'd the Affair of his Divorce to be examin'd in the Upper House of Convocation. *Thomas Cranmer*, who succeeded to *Warham* in the Archbishoprick of *Canterbury*, caus'd it to be concluded in the upper House, That by the Law of God, one was forbid to marry the Widow of his Brother, when the Marriage had been consummated. The Canonists decided, That the Marriage of *Arthur* with *Catharine* had been consummated; whereupon her Marriage with *Henry* was judg'd null. In consequence of this, *Cranmer* declar'd the Marriage of *Henry* with *Catharine* void; and five Days after, the Marriage of K. *Henry* with *Ann of Bullen* was confirm'd and declar'd. The Pope annul'd this whole Procedure, and pronounce'd Sentence of Excommunication against the King and *Ann of Bullen*, if they did not appear at *Rome* before the end of September, or part before that time. The King of *France* endeavour'd to make an Accommodation between the Pope and the King of *England*; but in vain. The King of *England* would not refer himself to the Pope's Judgment; and the Pope having remitted the Affair to the Consistory of Cardinals, did March 23. 1534, by Plurality of Voices, pronounce a Sentence, by which the Marriage of *Henry* with *Catharine* was declar'd good and valid; enjoin'd him to take her again; and the whole Procedure to get it declar'd null was annul'd.

annul'd. The King of *England*, on his part, caus'd it to be resolv'd by his Parliament, that no Recourse should be had to *Rome* any more, and got himself declar'd Head of the Church of *England*. He appointed *Cromwel* his Vicar-General, and Visitor of all the Convents and privileg'd Places in *England*. This *Cromwel* was a Man of mean Extraction, a *Lutheran*, devoted to the Interests of the King, and an Enemy to the Pope and the Monks. According to the King's Intention, he immediately set himself to destroy the Monasteries, in order to convert the Revenues of them to his Majesty's Use. *Cranmer* also visited in his Province, and acted with the same Views that *Cromwel* did. The Effect of those Visitations was the Suppression of 376 Abbeys, which was resolv'd by the Parliament assembled in February 1536, and their Goods and Revenues adjudg'd to the King. While those things were in Agitation, *Catharine* died at *Kimbolton*, on the 8th of February 1536, aged fifty Years. Some time after, the King fell in love with Lady *Jane Seymour*; and being out of humour with *Ann of Bullen*, he caus'd her to be seiz'd. She was accus'd of having lain with her own Brother, and several others, and was condemn'd to be beheaded, which was executed on the 19th of May 1536. Next Day *Henry* married Lady *Jane Seymour*. The Princess *Mary* was receiv'd into Favour, after having acknowledg'd in Writing, that the King was the Head of the *English* Church, and that her Mother's Marriage was null.

The Schism of the *English* with the Pope did not at that time occasion any Change in the Doctrines of Religion. In the Parliament which was held in 1536, after they had made a most severe Law against all such as should acknowledge the Pope's Authority, and annul'd all the Graces, Immunities, and Exemptions granted by the Popes, they debated about Matters of Religion in the Upper House of Convocation; and, after much Dispute, drew up nine Articles, by which they confirm'd the antient Doctrine touching the Sacraments, the worshipping of Saints and Images, Prayers for the Dead, and the Ceremonies of the Church. Most of the Errors of the *Lutherans* and *Sacramentists* were there condemn'd most

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most distinctly and expressly ; and so long as *Henry VIII.* liv'd, he would never allow them to be taught in *England*, and most severely punish'd those who were so rash as to do so : Nor was he kinder to the Abbeys, Monasteries, and Nunneries, all which he suppress'd in *England*, to appropriate the Revenues of them to himself, of which he sold the most part to his Nobility.

In a Conjunction wherein the Interests of the holy See, and of the Church, were so openly attack'd, *Paul III.* Successor of *Clement VII.* who had till then delay'd to publish and ordain the Execution of the Sentence of Deposition of King *Henry*, and of Interdict against his Kingdom, which he had ordain'd the 30th of *August 1535*, did it by his Bull of the 1st of *January 1538*. In order to avoid the Effects of the Bull, *Henry* drew a Declaration from the Bishops of his Kingdom, by which they aver'd, That the Pope had no Right to assume the Power of deposing Kings : And to shew that he would not depart from the Faith of the Catholick Church, he shew'd more Zeal than ever against the *Lutherans* and *Sacramentarians* ; and in 1539 caus'd six Articles to be drawn up against them, relating to Transubstantiation, the Celibacy of such as are in holy Orders, the Vow of Chastity, private Masses, and Confession. At the same time he entirely suppress'd the great Abbeys, which had been hitherto spar'd, profited by their rich Spoils, and erected new Bishopricks, which he founded out of Part of the Revenues of those Abbeys.

*Henry* sat ten Years more upon the Throne ; but his natural Inconstancy to his Wives render'd him unhappy. Lady *Jane Seymour* dying in 1537, two Days after she was brought to bed of *Edward*, *Henry* married the Lady *Ann of Cleves*, by *Cromwel's* Advice ; but she no sooner had set foot in *England*, and he no sooner married her, but he sought to break that Marriage. He caus'd *Cromwel*, the Promoter of that Marriage, to be put in Prison. He was accus'd of Heresy, and Correspondence with the Protestant Princes of *Germany*, and condemn'd to be beheaded. The King caus'd the Parliament to declare, that his Marriage with *Anne of Cleves* was null. The Queen consented to it, and still continued in *England*.

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Presently after this the King married Lady *Catharine Howard*, whom he lov'd passionately. He appointed Commissioners for the Affairs of Religion, who drew up an Instruction quite opposite to the Errors of the *Lutherans* and *Sacramentists*, and confirm'd the Doctrine and Rites of the Church. Dr. *Barnes*, and some others, having preach'd against this Doctrine, were condemn'd to die. *Catharine Howard* did not behave her self better than *Anne of Bullen* had done : *Cranmer* discover'd that she led a loose and unchaste Life, advertis'd the King of it ; and the Fact having been prov'd, she was condemn'd to die by Order of Parliament, and was beheaded on the 12th of February 1541. *Henry's* sixth Wife was *Catharine Parr*, Widow of my Lord *Nevil Latimer*, whom he married in 1543. Tho' she favour'd the Protestants, yet that did not hinder the King from continuing to put such to death as were convicted of *Lutheranism* or *Zwinglianism*. In fine, *Henry* persisted to the last in the same Sentiments touching Religion, yet without uniting with the Church of *Rome*. This was the Disposition in which he died, on the 27th of February 1547, aged fifty six Years, having reign'd thirty seven Years and nine Months. I shall in the Sequel give an Account of the Revolutions which happen'd afterwards in the Church of *England*.



## CHAP. XVII.

### Of the Councils held in France and Germany, against the new Heresies, before the Council of Trent.

ALTHO' Provincial Councils were not so com- monly held in the beginning of this Century, as they had been formerly, yet the Rise of Heresy, and the Necessity of reforming ecclesiastical Discipline and Manners, excited some Bishops of France and Germany to assemble Councils of the Clergy of their Provinces, to make Decisions about the Doctrine, and Regulations about the Man-

Manners of their Clergy, till such time as the General Council, which was expected, should meet.

(a) There were two held in *France*, in 1528, the one at *Bourges*, and the other at *Paris*. In the first presided *Francis Tournon* Archbishop of *Bourges*: The Bishops, Abbots, Priors, and Deputies of the Province assisted at it. The first Regulation of that Council is, that the Heresy of *Luther* having been condemn'd by the holy See, shall likewise be condemn'd in the Time and Places which the Bishops shall judge proper; only in general, without specifying the Errors, unless some of the Errors which have been spread in certain Places; in which case those particular Errors shall be condemn'd. The second, that the Curates shall be oblig'd to delate to the Bishop such of their Parishioners as they shall know to be infected with the Heresy of *Luther* or his Sect; as also to accuse before the Bishop such as deal in Fortune-telling and Magick. The third and fourth contain Prohibitions against selling or having *Luther's Books*, and the new Versions of the Scripture, unless they be approv'd by the Ordinary of the Place. The fifth forbids Questors to publish or preach up Indulgences without a written Permission from the Bishop, and to receive strange Preachers, without the Approbation of the Ordinary. The sixth enjoins the Curates to instruct their Parishioners every Sunday. The seventh orders, that the synodical Statutes shall be translated into *French*. The eighth forbids the Clergy or People to walk in the Church at the time of divine Service. The ninth ordains a Provincial Council to be held once every three Years, and the Bishops to make their Visitations every Year. The tenth, that Blasphemers shall be search'd for and punish'd. The eleventh, that the Curates shall exhort the People to fall down on their Knees at the Elevation of the Eucharist. The twelfth enjoins the Curates not to suffer extraordinary Practices in the Administration of the Sacraments of Baptism and Marriage, and recommends private Confession to the Confessor and the Penitent. The thirteenth ordains the execution of the Decrees of

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(a) *Act. Concil. in Edit. Conc.*

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the Council of *Constance* about the Residence of Canons and other Ministers, and the Celebration of the divine Office. The fourteenth forbids farming of Fines for the future, and the Bishops Seal. The fifteenth bears, that the Printers shall not print the Books of the Church without Permission from the Bishop. The sixteenth, that no Society shall be erected without the Consent of the Ordinary. The seventeenth, that the Bishops shall retrench the Number of Feasts, as they shall judge proper. The eighteenth, that School-Masters shall not read to their Scholars Books that may give them an Aversion to the divine Service, and the Ceremonies of the Church. The nineteenth, that the Curates shall visit their Parishes at least once a Year, and especially at *Easter*, however without touching upon the Exemptions of such as are privileg'd. The twentieth, that the Ordinaries shall grant no Dimissories, without examining the Persons that demand them, and finding them capable: That such as shall be ordain'd without a Dimissory shall be suspended, and that no Dimissory shall be granted but to such as have the Title of Benefice or Patrimonial. The twenty first, that the Bishops shall not allow those who have the Cure of Souls to quit their Flock, to go and serve other Benefices. The twenty second, that they shall not allow Nuns to go out of their Nunneries; and that they shall oblige those who are out, to re-enter. The twenty third, that they shall oblige the Monks who live out of their Cloysters, to re-enter, and live there agreeably to their Institution. In this Council, they also drew up a Project to reform the Ecclesiastical Jurisdiction. In fine, they made a general Law for the Residence of Beneficiaries, and order'd Burial-Places to be shut up.

The Council of the Province of *Sens*, held the same Year at *Paris* by the Cardinal *du Prat*, Archbishop of *Sens*, began the 3d of *February*, and did not end till the 4th of *October*. *Josse Clichtouë*, Doctor of Divinity of the Faculty of *Paris*, who drew up the Canons of that Council, dwelt long upon the controverted Points. In his Preface, he shew'd the Conformity of the Errors of *Luther* and *Zwinglius* with those of the antient Hereticks, and the Contradictions of the Innovators among themselves.

selves. Then he put down the synodical Letters of Cardinal *du Prat*, containing several Punishments against the Hereticks ; and drew up particular Decrees, relating to Faith, against the Innovators. He laid it down, 1. That the Church is infallible ; and, that there is no Salvation out of her Bosom. 2. That she is visible. 3. That the General Council, that represents the Universal Church, is infallible in her Decisions. 4. That it belongs to the Church to distinguish canonical from apocryphal Books, and the Catholick Sense of the holy Scripture. 5. That we ought to hold to Tradition, as well in Matters of Faith as of Discipline. 6. That we ought to obey ecclesiastical Constitutions, and follow the Usage of the Church. 7. That we ought to observe the Fast of *Lent*, and the other Fasts and Abstinences appointed by the Laws of the Church. 8. That Priests, Deacons, and Sub-Deacons are oblig'd to Celibacy. 9. That perpetual Vows are lawful ; and, that it is unlawful to break them. 10. That there are seven Sacraments ; and, that the Eucharist is the Body and Blood of Jesus Christ. 11. That Jesus Christ instituted the Sacrifice of the Altar, in which his Body and Blood are offer'd. 12. That praying for the Dead is a holy and salutary Practice. 13. That the Saints, bear our Prayers, and intercede for us ; that we may worship them, celebrate their Feasts, and read their Passions in the Church. 14. That the Worship of Images is not Idolatry. 15. That the Will, prevented by Grace, does good freely. 16. That Men are not justify'd by Faith alone, but by Charity ; and, that good Works are not only not Sins, but even necessary to Salvation, and may be consider'd as meritorious. These Decisions are supported by Proofs taken from the Scripture and the Fathers ; and the opposite Errors are refuted and condemned. This is the first Part of the Decrees of that Council. The second contains forty Canons, relating to Discipline. The first recommends publick Prayers for the Peace of the Church and State. The second forbids exacting any thing, upon any Pretence whatsoever, for the Administration of the Sacraments or sacred things. The third bears, that the Bishops shall not confer sacred Orders upon any one, without having Certificates of their good Morals.

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Morals, and examining them as to their Capacity. The fourth forbids conferring the Order of Sub-deaconship upon any but such as have the Titles of a Benefice or Patrimony. The fifth, that the Ordinaries shall not grant a Dimissory, without knowing the Capacity of those to whom they give it ; or without remitting the Examination to him to whom the Dimissory is address'd. The sixth, that they shall be suspended from sacred Orders, who have been ordain'd before the Age settled by the Canons, or have not a sufficient Capacity. The seventh, that such as have been promoted to Orders in the Court of *Rome* shall be examin'd by the Bishops, before they are admitted to perform the Functions of the Order. The eighth, that the Ordinaries shall examine such as shall have Nominations, or Provisions of Curates ; and not give Institution but to such as they shall find of requisite Capacities. The ninth, that the Collators of Benefices shall be obliged to give them to capable Persons. The tenth, that there shall be manual Distributions for those who assist at the Office in Cathedral or Collegiate Churches. The eleventh, that Curates shall reside in their own Parishes, and make Homilies every Sunday. The twelfth, that they shall advertise their Parishioners to assist at the Parish Mass, to hear Instruction with Attention, and to confess frequently. The thirteenth, that High Mass shall be celebrated in the Parish Churches every Sunday and Holy-Day, as well as the Offices of the Foundation ; and, that no Chappels shall be erected, without Leave from the Bishop. The fourteenth, that Mass shall not be said in private Churches, upon pretence of Leave from the Pope, unless the Bishops have seen and approved those Permissions. The fifteenth, that no other Masses shall be said in those Chappels, but those of the Foundation. The sixteenth, that the Respect due to Churches shall be kept up. The seventeenth, that the Musick of the Church shall be grave, and proper to inspire Devotion. The eighteenth, that the Office shall be recited with Devotion in cathedral, collegiate, and conventional Churches. The nineteenth, that the Beneficiaries shall recite their Office distinctly and leisurely, with Pauses. The twentieth, that such as are absent from the Choir shall be depriv'd of their

their Distributions. The twenty first, that the new Canons shall be entitled to their Hire from the Day of their taking possession. The twenty second, that the Abbots and Abbesses, Priors and Prioresses, shall cause regular Discipline to be observ'd in their Monasteries and Nunneries, hinder the Monks and Nuns from going out without the Habit of their Order; and that the Bishops, in the Course of their Visitations, shall enquire into the State of the Monasteries, and what is to be amended in them. The twenty third and twenty fourth, that Ecclesiasticks shall wear modest Habits, and such as are proper for their State. The twenty fifth, that they shall abstain from Gaming, and not frequent publick Shews. The twenty sixth, that Priests who live incontinently shall be punish'd according to the Canons. The twenty seventh, that in Administrations or Priories, where there is but one Religious, by reason the Revenue is not sufficient to maintain more, the Bishop of the Place (conformable to what is ordain'd by the Council of *Trent*) shall unite the Administrations or Priories to the next Monastery. The twenty eighth, that Convents of Nuns shall be bound to receive Girls in proportion to their Revenue, and must require nothing for Entry into the Nunnery; but if any Girl should ask to enter into a Convent which is already full, the Nunnery shall be contented with a Pension till the Death of one of the Nuns. The twenty ninth, that the Administrators of Hospitals shall give an Account of their Behaviour and Management every Year. The thirtieth, that the Bishops shall hinder the Erection of new Societies, and take care of the old ones. The thirty first, that Excommunications shall not be pronounc'd but for weighty Reasons. The thirty second, that the Bishops shall visit Parishes, either themselves, or by their Archdeacons, twice a Year, where there is any Suspicion of Hereticks. The thirty third, that no Books in Religion shall be printed or vended without the Licence of the Bishop. The thirty fourth, that neither the Questors, nor the Preachers shall preach without Leave from the Bishop. The thirty fifth, that comical Preachers shall be discarded. The thirty sixth, that Mendicants, approv'd by the Bishop, shall resolve only ordinary Cases, unless they have

have received special Licence from the Bishops for reserv'd Cases. The thirty seventh, that the Names of the Religious approv'd shall be written in a List. The thirty eighth, that the Abbots, who pretend to have a Right to administer Confirmation, shall be oblig'd to shew their Privileges. The thirty ninth, that Marriage shall be regarded as a Sacrament ; that the Betrothed shall prepare themselves by Fasting and Penance to receive it ; that no Person shall be married any more before Sun-rising ; and that clandestine Marriages shall not be allow'd. The fortieth, that Bishops shall not suffer any indecent Pictures in Churches, or that represent things contrary to the History of the holy Scripture ; and that no Miracle shall be publish'd, nor no Chappel built, without Licence from the Ordinary.

There were very wise Regulations made in *France* to condemn the Errors of the Innovators, and at the same time to reform part of the Abuses and Disorders, which gave occasion to those Innovators to raise a Cry against the Church. The like Regulations were made in some Councils of *Germany*.

*Herman de Meurs*, Archbishop of *Cologne*, who afterwards embraced the new Reformation of *Luther*, was one of the first who labour'd at reforming the Clergy, yet without meddling with the Doctrine, in a Council which he assembled at *Cologne* in 1536. The Matters that were regulated and settled in this Council were divided into fourteen Classes or Parts, which contain several Articles of Reformation and Instruction relating to Bishops, Ecclesiasticks in general, Canons, Curates, and Preachers, Administration of the Sacraments, the Constitutions and Usages of Churches, the monastick Life, Schools, the printing and vending of Books, ecclesiastical Jurisdiction, debateable and voluntary, and the Visitations of Archbishops and Bishops. All those Regulations were very wise, agreeable to the Doctrine and Discipline of the Church, and very proper for remedying the Abuses which had been introduced into many Churches.

*Cardinal Otton*, Bishop of *Augsburg*, call'd a Synod at *Dilingen* in 1548, at which assisted the Bishop of *Nazianzen* his Suffragan, with the Provost, Canons, Deans, and

and other Ecclesiasticks of his Diocese. There were three Sessions held on the 12th, 13th, and 14th of November. In the first, they made thirty three Articles, containing divers Regulations relating to Discipline, and the Duties of Bishops, and other Ecclesiasticks. In the second they appointed Deputies to draw up Articles about the Abuses that remain'd to be reform'd. Those Deputies made their Report in the third Session, that they had nothing to add to the Statutes that had been read to them. In 1548 the Archbishop of *Treves* caus'd a like Synod to be held, in which there were Canons made against drunken Clergymen, such as kept Concubines, or were guilty of Apostacy and Looseness. The Bishop of *Azoth*, the Archbishop's Suffragan, was rebuk'd for not having observ'd the Intervals of Ordinations.

*Adolphus*, who was put in the See of *Cologne* in 1547, in *Herman's* room, who was depos'd and oblig'd to go out of the way, held a Provincial Council in 1549 at *Cologne*, in which he propos'd Means for restoring the Reformation of Discipline and Morals. He takes notice of six especially : the Restoring of Study ; the Examination of such as are promoted to holy Orders or Benefices ; the Exactness of Ecclesiasticks in performing their Functions ; the Visitations of Archbishops, Bishops, and Archdeacons ; the restoring of ecclesiastical Discipline, which was almost quite vanished, and corrupted by divers Abuses. Upon which Points divers Regulations were made in this Council. They forbid the reading any Book in the Schools, that had not been approv'd by the next Dean of the Arts, or by any other appointed by the Ordinary. They took the Resolution to demand of the Pope the Revocation of the Collators with full Right, unless the Person prefer'd had been examin'd and approv'd by the Bishop. The Council held at *Mentz* in 1549, contains not only Rules about Discipline, but also Decisions relating to Faith, in which the Doctrine of the Church is explain'd at length against the new Errors. In fine, the Council of *Treves*, which was held the same Year, publish'd twenty Canons relating particularly to Preachers, and the Manner of declaring the Word of God, about the Celebration of the divine Office, the Ce-  
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remonies of the Church, the Diminution of Holy-Days, and the Reformation of Monks, the Duties of Archdeacons, Deans, Curates, and Schoolmasters, and ecclesiastical Jurisdiction and Immunity. This Council confirms the Statutes published at Augsburgh for the Reformation of the Clergy, and orders the Execution of them. These were the Councils held in France and Germany before that of Trent, for maintaining the Doctrine and Discipline of the Church. I shall defer speaking of the following Councils, that I may resume the Sequel of the general Affairs of Religion, and the History of the Council of Trent.



## C H A P. XVIII.

### *The History of the Council of Trent, to its first Suspension.*

THE Opening of the General Council, which was appointed to meet at Trent (a), was on the 13th of December 1545. The Assembly was compos'd only of a small Number of Prelates, almost all *Italians* and *Spaniards*. The Legates and twenty five Bishops, all in their Pontificals, being accompanied by their Divines, the Clergy of the City, the Regulars, and a great Croud of People, went in Procession from *Trinity Church* to the Cathedral. The first Legate sung the Mass of the Holy Ghost, and *Cornelius Muffus* Bishop of *Bitonde*, one of the most elegant Preachers of his Time, made a Discourse at the opening of the Council. After he had done, and the Prayers were recited which are usually said upon those Occasions, the Legates having taken their Places, and the Fathers of the Council being seated, the Bull of the 22d of May 1542, for the calling of the Council, was read. The Secretary of the Emperor's Embassador read the Order of his Imperial Majesty, by which he demanded they should begin with the Reformation. The

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<sup>a</sup> *Ad. Concil. Trident. Hist. Concil. Trident. Polanus, &c.*  
Legates

Legates answer'd, that the Council would consider what was fit to be done in that Matter. The President of the Council ask'd the Assembly, whether they would please to declare and ordain, that the holy General Council of *Trent* should begin, and was actually begun? The Prelates signified that they agreed, by answering, *Placet*. The Legates asked them, whether they would please to put off the next Session (because of the Nearness of the Holy-Days of *Christmas*) to the Day after *Epiphany*, which was the 7th of *January* 1546? The Prelates answer'd, that they thought it convenient. The Proctor of the Council demanded, that an *Act* of it should be drawn up by the Notaries. Then they sung *Te Deum*; and the Legates having put off their Pontificals, returned to their Palaces, accompanied by the Fathers of the Council, with the Cross carried before them. The same Ceremonies were observed in the following Session. In the mean while the Legates asked the Pope how they should behave themselves in the other Session. The Pope answer'd, they must begin with Points of Doctrine, and not treat of Reformation till all other things are over; that it was proper to condemn Errors, without mentioning the Authors of them; and that the Council ought not only to proscribe Heresies in general, but likewise particular Propositions; that the Prelates must not vote by Nation, but that each Vote should be reckon'd. In the mean time the Congregations regulated what ought to be the Behaviour of the Prelates of the Council, and of their Domesticks. *Pighinus*, Auditor of the *Rota*, was appointed to judge the Differences which might arise between the Members of the Council. The Pope and the Ministers were charged with the Expences, and the Cardinal Bishop of *Trent* was left at liberty to chuse a great Man to guard the Council. The Bishops of *France* demanded, that nothing should be deliberated till the Ambassadors and Prelates, whom the King was to send, were arrived. They were answer'd, that the Interest of the Church would not allow that the Council, which was already met, should be put off any longer. Abbots, who were the Heads of an Order, were allow'd to give their Votes. The Legates hinder'd the Council

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from taking the Name of *Representative of the Universal Church*. They order'd, that Affairs should be regulated in particular Congregations, and then carried to a general Congregation, where the Decrees should be drawn up, in order to be reported in the general Sessions.

The second Session was held the 7th of *January*, in which was read only a Rule touching the Conduct which the Members of the Council should observe. The next Session was put off to the 4th of *February*: In that and the next Session the Difficulty was renew'd which had been mov'd, relating to the Title which that Council should take. Several Bishops were for its taking the Title of *OEcumenical Council, representing the Universal Church*; but it was at last resolv'd that they should only take the Title of *Holy, Sacred, OEcumenical, and Universal Council*. Then they spoke in the Congregation or Committee, of the Matters which ought to be handled in the Council, and they reduc'd them to three Heads contain'd in the Bull; the Extirpation of Heresies; the Reformation of Ecclesiastical Discipline and Manners; and the Establishment of Peace among Christian Princes. The Question was, at which of these they should begin; and it was resolv'd that they should handle the Points of Doctrine and Reformation both at the same time. The Pope wrote to the Legates, That he was not pleased with their consenting to treat of the Reformation, and order'd them to defer the Publication of that Decree. There were three private Committees appointed to be held at the Lodgings of the three Legates, where they should examine the Propositions that were afterwards to come before the general Committee.

In the third Session they did nothing but read the *Nicene Creed*, and appointed the following Session on the 8th of *April*. Then they propos'd four Propositions to be examin'd: the first of which was, That the Holy Scripture is alone sufficient without Tradition. Secondly, That there are no other Canonical Books of the Old Testament, but those which are receiv'd by the Jews. Thirdly, That we ought not to make use of the *Vulgar Latin Version* of the Holy Scripture. Fourthly, That the Holy Scripture is clear, and easy to be understood.

stood. These four Articles were discussed in the particular Committees, and the Result was carried to the fourth Session; in which it was declar'd, that the Traditions of the Church ought to be receiv'd and enjoin'd as the Holy Scripture. Then they counted over the Books of the Old and New Testament, and approv'd them just as they are in our Bibles. They declar'd the *Latin* vulgar Version the only authentick one of all the *Latin* Translations, and forbid interpreting the Holy Scripture in Matters of Faith and Manners, in any other manner than the Church understands it, and different from the unanimous Explication of the Holy Fathers. This Decree being read and approv'd, the following Session was appointed to be held on the 17th of June. As they could not determine any thing relating to the Abuses of theological Lessons and Sermons in the last Session, because of the great Contests on that Subject between the Bishops and Regulars, that Matter was debated in the following Committees. The Bishop of Fiesoli did vigorously maintain the Right of the Bishops against the Regulars, whom he would exclude from the Ministry of preaching. The Legates remonstrated that there was need of the Assistance of Regulars; and that by allowing the Bishops to approve or exclude Preachers, and forbidding Regulars to preach out of their own Convents without a Licence from their Bishop, their Rights were not affected. This Medium was observ'd: As to Theological Lectures, it was thought fit to restore them in Cathedral Churches, and to appoint them in Monasteries. The Obligation which was laid upon Bishops to preach, made the Question about Residence to be started. It was agreed that Prelates were bound to it; but the Question was, whether it was *jure divino*, and what Punishments ought to be inflicted upon that Occasion. The Legates would not have it declared *jure divino*, that they might not take from the Pope the Power of dispensing with it. The Result was, that the Affair of Residence should be put off to another time. The Matter of Reformation being thus terminated, nine Articles concerning original Sin were propounded to be examin'd. The Divines gave their Opinions upon those Points, and then the Decrees relating

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ting to Reformation were drawn up, and Canons to be publish'd in the next Session.

It was held on the 17th of June, and the five Canons were read. They anathematize all those who shall deny the Fall of Man by the Sin of *Adam*, and original Sin transmitted to all his Posterity ; or who shall say, that the Children of Believers do not stand in need of Baptism, in order to obtain eternal Life ; or who shall deny that Sin is entirely remitted by Baptism, and that the Concubiscence which remains in the baptized is Sin.

At the end of this Decree about original Sin a Clause was added, by which it was declar'd, that it was not the Intention of the Council to include the blessed and immaculate Virgin *Mary*, the Mother of God ; and that it was their Pleasure that the Constitutions of *Sixtus IV.* relating to that Matter, should be observ'd. But this Article met with Opposition in the Assembly, and was not unanimously approv'd, which is the Reason why it is not to be met with in the old Editions of the six first Sessions of the Council : However, it was compriz'd in the Decree of the Council under *Pius IV.* Then was read the Decree of Reformation, which appointed the establishing of Theological Lectures in all Cathedral Churches, and even in Collegiate ones, and in Convents of Monks and Regulars. The Bishops themselves are enjoin'd to preach the Gospel, or to put in their place Persons capable to acquit themselves of that Ministry, when they could not do it themselves ; and Curates are order'd to instruct their Parishioners every Sunday. It is also decreed, that no Regulars, of what Order soever they be, shall preach in the Churches of their Order, without the Approbation of their Superiors, and without having receiv'd the Bishop's Blessing, or out of their own Houses without Licence from their Bishop, which shall be granted them for nothing : That the Bishops may prosecute the Preachers that advance Errors, and even Regulars and Exempts, in quality of Delegates from the Holy See : That Questors shall neither preach, nor cause others to preach ; and if they do, the Bishops may hinder them by any means which they shall judge proper. This Decree being read, the Fathers answer'd, that they approv'd

prov'd it. However, some of them added some Limitations to it, and several of them did not approve the Permission that was given to Regulars to preach in their Churches, without the express Licence of the Bishop. *Claud d'Urfé* and *Peter Danez*, Embassadors from the King of France, were admitted in this Session.

Then they prepar'd the Matters for next Session : The Articles of Reformation related to the Residence of Bishops, and those of Doctrine to Justification. The Disputes among the Divines, and the Wranglings of the Legates and Bishops, occasion'd the sixth Session to be put off to the 13th of January 1547. There were present at it four Cardinals, six Archbishops, and forty five Bishops : In it they read a long Instruction upon the Affair of Justification, compriz'd in sixteen Chapters ; which was followed by twenty three Canons bearing an Anathema against the contrary Errors of the *Pelagians*, who maintain that Men are justified by their Works without Grace, or without meriting Grace ; and against the Errors of the *Lutherans*, that Man has no Liberty ; that God is the Author of Evil as well as of Good ; that all our Actions before Justification are Sins ; that the Fear of Hell, which makes us have recourse to the Mercy of God, which is accompanied with Sorrow for our Sins, and makes us abstain from sinning, is Sin ; that Man is justified by Faith alone ; that he is righteous by the sole Imputation of the Righteousness of Jesus Christ ; that justifying Faith is nothing else but a certain Confidence and Assurance that our Sins are forgiven ; that the Man who is justified may persevere without a particular Assistance from God ; that the Grace of Justification is only given to the Predestinated ; that the Commandments of God are impossible ; that the justified Man cannot sin any more ; that his good Works are useless, either for enlarging or preserving Righteousness, and that they are only Signs and Fruits of Justification ; that in every good Work the Righteous sin venially at least ; that there is no other mortal Sin but Infidelity ; that Grace being lost by Sin, Faith is lost also ; that he who falls into Sin after Baptism, may be justified by Faith alone, without the Sacrament of Penance ; that by Justification the Offence

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is forgiven, not only as to the Crime, but also as to the temporal Pain; that good Works have no Merit. All these Errors are condemn'd by the Anathemas, and they are pronounc'd in general against those who shall attack the Doctrine of Justification, settled in the preceding Decree. The Decree of Reformation publish'd against this Session contains five Chapters: The first recommends Residence to Bishops, on pain of being depriv'd of the Revenue of their Benefices; and if they continue their Absence, on pain of being interdicted by the Metropolitan, and complain'd of to the Pope. The same is ordain'd with regard to the Metropolitan, in case he does not reside himself. In the second Chapter it is ordain'd, That Beneficiaries, who have Benefices which require Residence, shall reside in them. The third imports, That Ecclesiastical Superiors shall be careful to correct the Faults of Ecclesiasticks that depend upon them; and that Secular, or even Regular Ecclesiasticks, who live out of their Monastery, may be corrected by the Ordinary, who shall prosecute them in quality of Delegate from the Holy See, whatever personal Privilege, or Privilege of their Order, they may plead. The fourth, That Chapters of Cathedral and greater Churches, and the Members that compose them, may not withdraw themselves, by any Exemption whatsoever, from the Visitation and Correction of their Bishops or Superiors: and that a Bishop may not exercise the Episcopal Functions in the Diocese of another, without Licence, on pain of Suspension. After the reading of these Decrees, the following Session was appointed on the 3d of March; and the Pope by a Decree of the 18th of February declar'd, that the Cardinals were oblig'd to Residence; and order'd those who had several Bishopricks to keep only only one of them, and to quit the rest in six Months. On the 15th of January there was a general Committee held, to deliberate what should be the Matter to be decided in their next Session. Having already agreed to follow the Order of the Confession of Augsburg, the Matter that offer'd it self was concerning the Ministry, which, according to the Opinion of the Lutherans, consisted in the Authority of preaching the Word of God, and administering

nistring the Sacraments. They did not dwell upon the first Point, which seem'd to be already decided; but they undertook to treat of the Sacraments, as well with relation to Faith as Discipline. They settled two private Committees; the one of Prelates and Divines, to examine Doctrine; and the other for Reformation, compos'd of Prelates and Canonists. They read the Extracts of several Propositions taken out of the Books of *Luther*, and those of his Sect, touching the Sacraments in general, Baptism and Confirmation. There were several Disputes among the Divines upon the Questions that were propos'd, and particularly upon those which follow: Whether Jesus Christ had instituted the seven Sacraments; about their Necessity, Efficacy, the Character that some of them imprint, and the Intention of the Minister. The Committee appointed for Reformation drew up six Chapters for reforming the Abuses that had been introduc'd into the Administration of the Sacraments. They decreed, 1st, That they should be confer'd *gratis*. 2dly, That Baptism should be administer'd only in the Church. 3dly, And in those only that have baptismal Fonts. 4thly, That there should be but one Godfather, who should neither be infamous, nor excommunicated, nor a Monk; and that none should be Godfather at Confirmation that had not been confirm'd himself. 5thly, That the Priests should not suffer the Water to be taken away which had been made use of in the Baptism of Children; and that none but Clergymen should take off the Veil of the confirmed Person, and wipe off the Holy Chrism. 6thly, That Bishops shall not confirm excommunicated Persons, or such as are known to be in mortal Sin. The Committee for Doctrine drew up Canons upon the Propositions that had been examined, which were couch'd with so much Caution, that no Opinion of any Catholick Divine was censured by them: But they were not of the same Mind with regard to the Chapters that were to be drawn up in order to explain the Catholick Doctrine more at large; so that upon the Pope's Answer it was resolv'd to omit those Chapters, and to publish only the Anathemas. They also found abundance of Difficulty to agree in the Decree about Plurality of Benefices.

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The *Spaniſh* Bishops drew up a Memorial, containing diuers Articles of Reformation, relating to the Residence of Bishops and Curates, which they would have to be declar'd *jure divino*; against Plurality of Benefices even with a Dispensation, and about the Qualifications of Bishops and Curates. The Decree relating to Doctrine passed easily in the general Committee; but that concerning Reformation met with some Opposition, upon the account of this Clause being added, *saving always in all Things the Authority of the Holy See*; and because Cardinals were not mentioned in the Article concerning Residence: Nevertheless the Decree was approv'd by Plurality of Voices, and publish'd with that concerning Doctrine, in the seventh Session, held on the 3d of March 1547. The Decree about Doctrine contains thirteen Canons relating to the Sacraments in general, fourteen relating to Baptism, and three about Confirmation. In the first, an Anathema was pronounc'd against such as should say, that Jesus Christ did not institute the Sacraments, or that they are fewer than seven; that the Sacraments of the New Law are not different from those of the Old, but only in Rites and Ceremonies; that the seven Sacraments are equal in Dignity; that they are not necessary to Salvation; that they do not contain the Grace they signify; and that they confer it only by their own proper Virtue; that the Sacraments of Baptism, Confirmation, and Order, imprint no Character; that all Christians have Power to administer the Sacraments; that the Intention of doing what the Church does is not requisite in those who administer them; that they who are in mortal Sin cannot confer the Sacrament; that the Ceremonies receiv'd and approv'd by the Catholick Church may be neglected or omitted; and that every Pastor may change them. As to Baptism, an Anathema was pronounc'd against such as should say, that the Baptism of S. John had the same Virtue as the Baptism of Jesus Christ; that Water is not necessary for the Sacrament; that the Church of *Rome* does not teach the true Doctrine concerning Baptism; that Baptism confer'd by Hereticks, in the Name of the Trinity, is not valid; that Baptism is not necessary to Salvation; that a baptized Person cannot

cannot lose Grace ; that he is not obliged to have Faith ; that he is dispens'd from observing the Commandments ; that Vows after Baptism are vain and useless ; that the only Faith of Baptism renew'd is sufficient for the Remission of all Sins ; that that Sacrament may be reiterated ; that we ought not to be baptiz'd before the Age of Jesus Christ ; that Infants after having receiv'd Baptism ought not to be put in the Rank of Believers ; and that when they come to the Years of Discretion, they ought not to be constrain'd to be Christians. As to Confirmation, they are anathematiz'd who say, that Confirmation is only a Ceremony without Efficacy ; that to attribute any Virtue to the Holy Chrism is doing Injury to the Holy Ghost ; and that the Bishop is not the sole ordinary Minister of that Sacrament. The word *Ordinary* was added in the Canon, in order to avoid doing any prejudice to those Divines who maintain'd, that the Priest might sometimes confer the Sacrament of Confirmation by a delegated Power ; and to avoid reflecting upon the Practice of the *Greeks*. The Decree of Reformation contains fifteen Chapters : The first imports, that none shall be admitted to the Government of Cathedral Churches who is not born in lawful Wedlock, of a mature Age, of good Morals and Learning. The second forbids possessing or holding several Cathedral or Metropolitan Churches. The third ordains, that Benefices shall be confer'd upon Persons of Worth and Capacity, who can reside upon the Place, and perform their Functions themselves. The fourth and fifth forbid possessing several Cures or Benefices that are incompatible. The sixth bears, that the Union of Benefices made forty Years ago shall be examined by the Ordinaries, in quality of Delegates from the Holy See ; and that such as shall be found surreptitious or obreptitious, shall be declared null. The seventh, that Cures united to Chapters, Monasteries, or Colleges, shall be subject to the Visitation of Ordinaries, who shall assign a convenient Portion of the Revenues to the Vicars who serve them. The eighth, That the Ordinaries of Places shall every Year be oblig'd to visit, by Apostolical Authority, all the Churches of their Diocese, exempt or not exempt. The ninth, That those

who shall be appointed to govern the greater Churches, shall get themselves consecrated within the Time prescrib'd by Law, and may not make use of any Delays that may have been granted them beyond the six Months. The tenth, That the Chapters or Cathedrals shall not give Dimissories for Orders during the Vacancy of the See, but in favour of such as are prefer'd to Benefices. The eleventh, That those who have got leave to take Orders from any Bishop they please, may not make use of it, if they have not a lawful Reason express'd in their Letters. The twelfth, That Dispensations granted to Beneficiaries, not to take Orders, shall not be valid above a Year, except in Cases express'd in the Law. The thirteenth, That all who shall be presented, elected, and named to any Sort of Benefices, by any Ecclesiastical Persons whatsoever, yea, even by the Nuncios of the Holy See, may not receive the Institution or Confirmation, nor be put in possession of them, unless they have been examin'd before-hand by the Ordinaries; however, excepting such as are elected and named by the Universities or Colleges, where all Parts of Learning are taught. The fourteenth, That the Constitution of *Innocent IV.* shall be observed, which was given in the *Lateran Council*, relating to the Causes of Exempts. The fifteenth, That the Ordinaries of Places shall take care of all the Hospitals, by observing the Form of the Decretal *Quia contingit*, which was publish'd in the Council of *Vienna*. The following Session was appointed to be held on the *Thursday* after the *Sunday* of the *Quasimodo*, the 21st of *April 1547*.

The Council being very far advanc'd in the Matters it had to handle, would probably have gone on at the same rate: But upon the Noise that was spread abroad, that there were contagious Distempers in the City of *Trent*, the Legates propos'd to remove the Council to another City. Most of the Bishops, except the *Spanish*, were of that Mind; and the Pope consented to it. Wherefore there was a Session held on purpose on the 11th of *March*, which is the eighth of the Council, wherein they publish'd the Removal of the Council from *Trent* to *Bologna*. Cardinal *Paceco*, and fifteen other Bishops, declar'd, That they did not approve that Translation; but it was resolv'd

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by Plurality of Voices, thirty five Bishops having agreed to it. Next Day the Legates departed from Trent, with the Bishops who had declar'd for the Translation ; but the rest continued at Trent with Cardinal Paceco, where the Emperor order'd them to remain. The Bishops who went to Bologne being assembled on the 21st of April, put off the Session, which was to have been held on that Day, to the Thursday of the Octave of Whitsuntide. That Assembly is reckon'd the ninth Session. There was another Session held on the 2d of June, on which they again put off the Session to the 15th of September. While those Things were doing at Trent, Francis the First died on the 13th of March 1547, and on the 24th of April the Emperor gain'd a great Victory over the Elector of Saxony and the Landgrave of Hesse, whom he took Prisoners. The Pope and Henry II. made a League against the Emperor. The Pope's Nephew, Peter Lewis, Duke of Placentia, was assassinated. These Events chang'd the Face of Affairs. The Emperor would have the Council to be continued, and to be held at Trent. The Prelates, who were at Bologne, foreseeing that it would be difficult for them to succeed, by continuing the Council at Bologne, suspended it on the 14th of September ; and wrote to the Pope, that they were ready to return to Trent, provided the Bishops who continued there would come to Bologne, and approve the Translation. This Condition was propos'd by the Pope to the Emperor's Embassadors, upon the Instances which he made to cause the Prelates that were at Bologne to return to Trent. The Emperor sent Vargas and Velasco to Bologne, to protest against the Assembly, and order'd his Ambassador Mendoza to do the same at Rome. Then the Pope consider'd of the Removal of the Council, and forbid the Bishops at Trent and Bologne to do any thing till he had given his Judgment. Both Parties drew up Memorials to justify their Conduct ; but things continued as they were, and the Council was suspended. The Prelates continued at Bologne and Trent, till such time as the Pope, on the 17th of September 1549, gave Order to the Cardinal del Monte to dismiss the Prelates that were at Bologne ; it not being his Intention that the Council should be continued there.



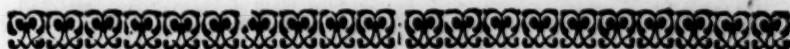
## C H A P. XIX.

*The Publication of the Interim, and the Decree of the Reformation.*

THE Germans being uneasy at the Suspension of the Council, the Emperor ask'd the Pope to send a Legate to *Germany*, with most ample Powers upon thirteen Heads, in order to re-unite the Hereticks, and to satisfy the Nation. The Pope sent *Prosper Santa Crux*, Auditor of the *Rota*, to confer upon the Articles that had been propos'd to him ; but before his Arrival in *Germany*, the Emperor had caus'd a Confession of Faith to be drawn up, which both Parties might agree to and execute, till there should be a solemn Decision. It was drawn up by *Julius Pflug*, Bishop of *Naumburg* ; *Michael Sidon*, Suffragan to the Archbishop of *Mentz* ; and *John Agricola of Isleben*, a *Lutheran*, Minister to the Elector of *Brandenburg*. This Formulary was called the *Interim*, because it was to be provisionally observed, till such time as the Questions should be decided by a Council held in *Germany*. The Emperor caus'd it to be publish'd in the Diet held at *Augsburg*, in *May 1548*, and appointed it to be executed. The *Interim* was compos'd of twenty six Articles, which are perfectly orthodox, on Justification, the Sacraments, and the contested Points : only they allow'd marry'd Priests to live with their Wives, and Laicks to communicate in both Kinds, in Places where that Custom obtain'd, till such time as those Articles should be regulated by the Council. This was follow'd by the Emperor's Ordinance, containing twenty two Articles relating to Discipline, which was to be observed.

These Decrees did not at all please the Court of *Rome*, which look'd upon them as an Attempt of the Civil Power upon what was within the Verge of the Ecclesiastical Jurisdiction ; and the Prelates of *Bologne* were very much offended, that they were thus prevented. In *Germany*, the

the *Interim* was yet more odious to the Protestants than to the Catholicks. However, the Emperor employ'd his Authority to cause it to be receiv'd; but several Persons would not receive it, but with Restrictions and Conditions which alter'd it. There appear'd several Papers against this Decree, both by *Lutherans* and *Catholicks*. In fine, this Formulary, which was made to appease Contests, and pacify *Germany*, rais'd new Disputes and Troubles in it. The Regulation about Discipline did not meet with so much Opposition, and was observ'd in Provincial Councils. The Pope propos'd to carry on the Reformation with Earnestness, and suspended the Council upon that Pretence: but he died on the 19th of November 1549.



## C H A P. XX.

*The new calling of the Council of Trent, and the History of what pass'd in it till its Suspension.*

CARDINAL *del Monte*, who had been President of the Council, was elected Pope the 18th of February, and took the Name of *Julius III*. The Emperor immediately sollicited him to re-assemble the Council of *Trent*; and *Julius* was inclin'd to it. He sent Nuncios to the King of *France* and the Emperor, to propose to them the Convocation of the Council, and to draw a Promise from them, that its Decrees should be receiv'd and executed. Then he publish'd a Bull for the Continuation of the Council at *Trent*, dated the 14th of November 1550, which the Emperor caus'd to be published to the Diet at *Augsburg* in 1551. The Pope appointed the Cardinal *Crescentio*, by the Title of *S. Marcellus*, to be his Legate, who presidèd in the Council with *Sebastianus Phigbinus*, Archbishop of *Manfredonia*, and *Lewis Lippoman* Bishop of *Verona*, to whom he gave the Character of Nuncios.

The Presidents came thither, together with some Prelates who had follow'd them from *Rome*, and there held the eleventh

eleventh Session of the Council on the 1st of May 1551, in which they did nothing else but approve the Continuation of the Council, and appointed the next Session to be on the 1st of September following. King Henry II. remonstrated to the Pope, that he could not send the Bishops of his Kingdom to Trent, because of the War which the Emperor had declar'd against the Duke of Parma, to whom he granted his Protection, and pray'd him to delay the Council till such time as the Peace was concluded. But the Pope having no regard to this Remonstrance, the King caus'd a circular Letter to be published, by which he order'd all the Bishops of his Kingdom to return to their Churches in six Months, in order to prepare themselves for a National Council. Then he sent Amyot Abbot of Bellegarde to Trent, with a Letter for the Assembly, which contain'd a long Protestation against continuing the Council. Amyot read it in the 12th Session held the 1st of September, which did nothing, and only put off the next Session to the 11th of October.

The Matter which offer'd it self to be examined, according to the Order which had been laid down, was the Eucharist. Two Articles on that Subject were given to be discuss'd by the Divines, who agreed very well in their Opinions about it. Only the Emperor's Ambassador caus'd the Article about Communion in one kind only to be put off till another time, and propos'd to grant a most ample Passport to the Protestants. The Jacobins and Cordeliers were some time in Dispute about the manner of expressing Transubstantiation. They likewise drew up five Canons for remedying the Abuses committed in the Administration of the Eucharist. While the Divines were employ'd about Points of Doctrine, the Canonists labour'd at reforming Episcopal Jurisdiction, in which they found general Abuses. The first, that on the part of the Superiors, Charity had degenerated into Tyranny. Secondly, that on the part of Inferiors, voluntary Obedience was turn'd into Complaints and Contests. In order to remedy the first, they were satisfy'd with making use of an Exhortation to the Prelates to entertain a Spirit of Charity, and throw off the Spirit of Tyranny. As to the second, they thought of putting a stop to the means of eluding the Judgments

ments of Superiors, and for that end pitch'd upon three Heads, Appeals, Absolutions, and Complaints against Judges, upon which they made several Reflections which were back'd with Regulations. In fine, they consented to grant a Passport to the Protestants.

The 13th Session was held on the 11th of October 1551. In this Session were published six Chapters to explain the Doctrine of the Church about the Eucharist, and eleven Canons against the opposite Errors. The real Presence of the Body and Blood of Jesus Christ in the Eucharist, and Transubstantiation, were establish'd and those condemn'd who said, that the principal Fruit of the Eucharist is the Remission of Sins, and that it produces no other Effects. They likewise declare, that Jesus Christ ought to be adored in the Sacrament of the Altar; that the Eucharist may be reserv'd; that the Body and Blood of Christ are really and sacramentally receiv'd in the Eucharist; that all Believers, come to Age of Discretion, are oblig'd to communicate at Easter; that the Priest may himself communicate; and that Faith alone is not a sufficient Disposition to hinder us from receiving that Sacrament unworthily. After this they read the Statutes of Reformation, and exhorted the Prelates to shew Charity towards their Inferiors. Then they make Regulations about Appeals, that in Causes which relate to Visitation and Correction, Capacity and Incapacity, as well as in criminal Causes, it shall not be allow'd to appeal from an interlocutory Sentence, nor from any Grievance before the definitive Sentence, unless the Grievance were such, that it could not be redress'd by judging to the utmost; that Appeals from the Judgment of Bishops shall be carried to the Metropolitan; that the superior Judge may not give Sentence in criminal Suits upon the view of Suits of Instance, from which there is an Appeal; that the Bishop may judge the Clergy who are in sacred Orders, without appealing to other Bishops, but only taking the Assistance of Abbots, or Persons of known Ability; that the Bishop shall take cognizance of the Subreption or Obreption of Graces obtained by the culpable, to see whether the Information be according to Truth; that Bishops shall not be summon'd, nor appointed to appear in Person, unless in Cases where their Deposition

tion is requisite ; that the Testimony of no Persons shall be admitted against Bishops, but such as are of good Reputation ; and, that the Causes of Bishops (when the Nature of the Accusation is such as to require a personal Appearance) shall be carried to the Pope, and terminated by him ; a Maxim contrary to antient Discipline, and even to the Concordate, which bears, that the weightier Causes shall be judg'd by Commissioners on the Place. Then they put off the Decision of the other four Articles to the 25th of January, and granted a Passport to the Protestants that would come to the Council. In fine, they read an Answer to the Protestation which Amyot made in the name of the King of France.

Then they labour'd in the Committees about Doctrine, touching the Propositions which regarded Penance and Extreme Unction. The Decree and Canons having been drawn up and approved, they were read in the 14th Session on the 25th of November 1551. In this Session they established the Necessity of the Sacrament of Penance in the Decree ; and declar'd, that the Form of this Sacrament is the Absolution of the Priest, and that the Acts of the Penitent, *viz.* Contrition, Confession and Satisfaction, are as it were the Matter of it. Here they shew the Necessity of those three Parts, and maintain that imperfect Contrition, which is call'd Attrition, arising from the consideration of the Deformity of Sin, and from the Fear of Hell and Punishment (if it includes the Hope of Pardon, and excludes the Will of Sinning) not only does not make a Man a Hypocrite, and more criminal, but that it is a Gift of God, and a Motion of the Holy Ghost, which indeed does not yet dwell in the Man, but only moves his Will ; and that altho' this Attrition of it self cannot lead the Sinner to Justification without the Sacrament, yet it disposes him to obtain the Grace of God in the Sacrament. Confession is declar'd necessary *jure divino* ; the Ministry of the Keys is reserv'd to Priests and Bishops ; the Reservation of certain Cases to Bishops and the Pope is approv'd ; the Necessity of Satisfaction, in order to have the Punishment due to Sin forgiven, is acknowledged ; Extreme Unction is declar'd a Sacrament of Jesus Christ's Institution, whereof the Practice is recommended by the Apostle

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St. James; the Effects of it are said to be the comforting the Sick, and forgiving the Sins that remain'd to be expiated; that Bishops and Priests are the sole Ministers of it. The Canons pronounce an Anathema against those who deny that Penance is a Sacrament; who do not distinguish it from Baptism; who maintain that Priests have not Power to bind and loose Sins; that Contrition, Confession and Satisfaction are not necessary in order to obtain the Remission of one's Sins; that Sacramental Confession is not *jure divino*; that all Believers are not oblig'd to confess once a Year; that the Absolution of the Priest is not a judiciary Act, but only a simple Ministry, by which one declares that Sins are forgiven; that the Priests who are in mortal Sin have not the Power of binding and loosing; that Priests are not the sole Ministers of Absolution; that Bishops have no Right of reserving certain Cases; that God always remits the Punishment with the Fault, and that Sinners stand in no need of Satisfaction; that Extreme Unction is not truly and properly a Sacrament, that it does not confer Grace, nor forgive Sins; that the Ceremonies of it ought to be chang'd, and that Priests are not the Ministers of it. These eighteen Canons were follow'd by the Decree about Reformation, where it is ordained, that no Person can be rais'd to Orders, nor do the Functions of them, against the Prohibition of his Bishop or Superior; that no titulary Bishop can ordain any Person without a Dimissory from the Ordinary; that Bishops, in quality of Delegates from the holy See, shall have the right of correcting and chastising, even out of the time of their Visitation, all secular and regular Clergy, and even Exempts notwithstanding any Exemption, and even preferably to Judges Conservators; that Clergymen and Beneficiaries shall be clothed with Habits suitable to their Profession; that voluntary Homicides shall be excluded from sacred Orders, and that those who shall have committed an involuntary Homicide should be bound to obtain a Dispensation, which shall be refer'd to their Bishop; that Ecclesiastical Judges may not prosecute Clergymen who do not depend upon them, without the Consent of the Bishop of those Clergymen; that the Benefices of one Diocese shall not be join'd to the Churches of another Diocese; that regular

regular Benefices shall be given to Regulars of the same Order; that such as remove from an Order shall be incapable of a Benefice; that the Right of Patronage shall be yielded only to Founders; and that the Person presented by the Patron shall be provided and instituted by the Ordinary. After the reading of those Decrees, the next Session was appointed to be held on the 25th of January; and it was declar'd, that the Sacrifice of the Mass, and the Sacrament of Orders, should then be handled.

Matters were prepar'd in the Committees; but in the mean time the Embassadors of the Duke of *Wirtemberg* arriv'd at *Trent*, and ask'd a Passport for their Divines, offering to present their Confession of Faith. The Embassadors of some other Protestant Princes arriv'd also, and, at length, those of the Elector of *Saxony* came thither. These last were heard in a general Committee. A Passport was granted to the Protestants, but not such a one as they desired; and the Matters were delay'd to be decided till the 19th of *March*. The Passport and the Delay of the next Session were publish'd in the 15th Session, on the 15th of *January* 1552; and nothing else was done: But the War which the Elector of *Saxony* declar'd soon after, and his taking the City of *Augsburg*, alarm'd the Bishops so much, that most of them withdrew from *Trent*. The Nuncios acquainted the Pope with what had pass'd, and receiv'd Power to suspend the Council. They appointed a Session to be held on the 28th of *April*, and then publish'd the Suspension of the Council for two Years. The Emperor, who was at *Innspruck*, was surpriz'd by the Troops of the Protestants, and was oblig'd to fly from thence. In fine, in the beginning of *August* Peace was concluded between the Emperor and the Protestant Princes at *Passau*. It was settled, that in six Months there should be a Diet held, where that which was most expedient to terminate the Differences in Religion, should be decided either by a general or national Council, or by way of Conference: That in the mean while the Catholicks and Protestants should live in quiet. Notwithstanding this Treaty of Peace, there were Wars between the Princes and Cities of the Empire; so that the Diet propos'd from one Year to another, was not held till the Month of *February* 1555.



## C H A P. XXI.

*The History of what pass'd in Germany from the Suspension of the Council to its third Opening.*

THO the meeting of the Council was not revok'd, but only suspended, yet no further Mention was made of it: No body ask'd it, and the Pope made no Instances to call it. Ferdinand propos'd to the Diet of Augsburg, which began on the 5th of February 1555, the way of Conference: Pope Julius died on the 23d of March, and Marcellus Cervinus, Cardinal of Santa Crux, was elected in his Place. He kept his Name, and was called Marcellus II. He had good Designs, but had not Time to put them in execution; for he died twelve Days after his Exaltation. Cardinal Caraffa was elected on the 23d of May, and took the name of Paul IV. Mean while the Diet of Augsburg drew up Articles, to which both Catholicks and Protestants agreed, which settled the Liberty of Religion according to the Confession of Augsburg, in the Places where it obtain'd: And they allow'd to communicate in both Kinds in the Catholick Countries. Ferdinand, who succeeded to Charles V. who resign'd the Empire on the 17th of January 1556, confirm'd the Treaty of Passau, in the Diet of Augsburg, in 1558. Henry II. King of France, who agreed with the King of Spain to act in concert to procure the calling of a general Council, died on the 10th of July 1559; and the Pope surviv'd him only to the 18th of August the same Year. The Cardinal de Medicis was elected in his Place, the 25th of December, and took the Name of Pius IV. It was then that the Negotiations were renew'd for calling a Council. The Emperor caus'd his Embassadors to ask it of the Pope; and Francis II. King of France, approv'd that Design: but both of them demanded a new General Council, in a Place where both Catholicks and Protestants might freely meet. The King of Spain consented it should be at Trent. The Pope

Pope sent extraordinary Nuncios to all Courts to propose this Assembly ; and they were long in suspence about the Place where it should meet. At last the Emperor agreed it should be assembled at *Trent*. Hereupon the Pope publish'd the Bull of Indiction of the general and œcumencial Council of *Trent*, which was conceiv'd in Terms which signified that it was not a new Convocation, but the Continuation of the Council that had been already assembled in the same Place. In the Diet held at *Naumburg*, in the beginning of the Year 1560, the Protestants declar'd that they wou'd not receive that Council. The Nuncios, whom the Pope had sent to all the Protestant Princes, receiv'd the same Answer. Nevertheless the Pope resolv'd to cause the Council to be held, and sent Cardinal *Seri-pand*, and the Cardinal of *Mantua*, to *Trent* to open it.



## C H A P. XXII.

*An History of the Revolutions in Religion that happen'd in France : Of the States of Orleans, and the Conference of Poissy.*

**B**EFORE I resume the History of the Council, I must relate what pass'd in *France* and *England* about Religion, till the new opening of the Council.

In *France* the Number of the pretended Reformed encreas'd every Day. There began powerful Factions in that Kingdom ; and having got over to their Side the King of *Navarre*, the Prince of *Conde*, the *Chattelons*, and abundance of considerable Persons both of the Long Robe and the Sword, they resolv'd to shelter themselves against the Prosecutions that were laid against them. *Henry II.* was inflexibly against them ; he caus'd the Counsellors of Parliament to be seiz'd who had favoured the pretended Reformed upon the score of Religion : nevertheless the *French* Ministers of the new Reformation continu'd to meet at *Paris*, and held a Synod, in which presidèd *Francis Morel*, in which they made Constitutions

stitutions for their own Purpose. *Francis II.* continued to prosecute the Accused with Rigour and Severity. *Anne du Bourg*, Counsellor in the Parliament of *Paris*, was condemn'd to be burnt, and executed at *Paris*, the 18th of December 1559. The pretended Reformed were likewise searched after, and punish'd in the other Cities of the Kingdom. This Rigour occasion'd the Conspiracy of a very great Number of People, who were coming to the King to ask Liberty of Conscience. This Attempt having been discover'd, most of the Conspirators were kill'd or dispers'd. A War arose in *Provence*, *Languedoc*, and *Poitou*. Those Disorders made the People of *France* resolve to have a National Council; but in order to bring a more speedy Remedy, the King call'd an Assembly at *Fontainbleau* on the 20th of *August* 1560. Admiral *Couigny* presented a Petition in the Name of many People in *Normandy*, who ask'd the free Exercise of their Religion. On the 27th Day of the Month the King publish'd an Edict, by which he call'd the States to meet at *Melun* on the 10th of December, and order'd the Bishops to assemble on the 16th of January. The mortal Sickness of *Francis II.* was the Reason why the States did not meet at *Melun*, as was appointed. That Prince died on the 5th of December 1560, and was succeeded by his Brother *Charles IX.* who was but ten Years of Age. Queen *Catharine de Medicis*, Regent of the Kingdom, and her Council, being desirous to prevent the Troubles which encreas'd every Day, resolv'd to hold the Assembly of the States at *Orleans*, and to open it on the 17th of January 1561. Here the King order'd the Bishops to prepare themselves to go to the Council. He enlarg'd all those who were made Prisoners on the account of Religion, granted them an Amnesty for what was pass'd, and exhorted all his Subjects to follow the antient Usage of the Church without any Alteration. It was also resolv'd in the States, that the Bishops should be elected by the Clergy, with the intervention of the royal Judges, twelve of the Nobility, and twelve Burghers; that no more Money should be sent to *Rome* for Annats; that all Bishops and Parsons of Parishes should personally reside, upon pain of losing their Revenues; that two Prebends should be reserv'd in all Cathedral Churches, the one to maintain

maintain a Chair of Theology, and the other for a School-master to teach Children ; that all Abbots and Abbesses, Priors and Prioresses, should be subject to their Bishops, notwithstanding any Exemption ; that no Dues might be exacted for the Administration of the Sacraments, Burial, nor for other Spiritual Functions ; that Bishops should not fulminate Censures but for publick and scandalous Crimes ; that the Religious, or Monks, should not take on the Profession till the Age of twenty five, and the Nuns till the Age of twenty. There were also several other Regulations made for the Reformation of the Church and Ecclesiasticks ; but all those Regulations were not publish'd and put in execution. In the Month of July 1561, the King publish'd an Edict, bearing, that both Parties should live in Peace ; that the Word of God and the Sacraments should be dispens'd according to the Usage of the Church of *Rome* ; that Ecclesiasticks should be Judges of Heresy ; that such as were convicted of it should be deliver'd over to the secular Arm ; that however they could not be condemn'd to any thing but Banishment, till such time as the General or National Council should determine. At the same time the King enjoin'd all the Bishops of the Kingdom to meet at *Poissy*, in order to chuse such as should be sent to the Council. Mean while a Conference was propos'd by the Reformed, between the Catholicks and the Ministers. The Cardinal of *Lorrain* consented to it, and the Conference was resolv'd upon. Fifty Prelates at least came to *Poissy*, the 26th of July 1561. The Chancellor *de l' Hôpital* declar'd, that that Council was assembled to reform Abuses, and to restore Peace and Uniformity in Doctrine. Twelve Articles were propos'd, which were to be the Subject of the Deliberation. The *Huguenots* (for so the pretended Reformed began to be call'd) presented their Petition here, by which they demanded, That the Cardinals and Bishops might not be their Judges ; that the King should preside in that Assembly ; that all Differences should be judg'd by the Word of God ; and that what should be said on both Sides should be written by Secretaries which both Parties should agree to. The Queen declar'd, That Ecclesiasticks should not be their Judges ; that a Secretary should be appointed to write what should be said ;

said ; and that they might make their Protestation, that they meant that every thing should be decided by the Word of God. The Faculty of Divines in *Paris* sent Deputies to lay Obstacles in the way of this Conference, or to hinder the King and Queen from coming there ; but they were answer'd, That the Thing was resolv'd, and that the Council had thought it proper the King should be at the Conference.

Several Ministers came to that Conference with the King's Passport. It was open'd on the 9th of *September* in presence of the King, Queen, the Duke of *Oleleans*, the King of *Navarre*, the Prince of *Condé*, and Madam *Margaret*, Sister to the King, and Queen of *Navarre*. The Cardinals, Bishops, and Doctors, having taken their Places, twelve Ministers were called in. *Theodore de Beza* was pitch'd upon to speak ; which he did standing and bare-headed. He made a long Discourse upon the Articles that were in Debate, and coming to that of the Eucharist, he said that the Body of Jesus Christ was as far from Bread and Wine, as the highest Heaven from the Earth. This Proposition scandaliz'd the Prelates, and the Cardinal *de Tournon* demanded that Silence should be impos'd upon *Beza*. The Queen said, That what he said would be answer'd, and that he must be allow'd to continue. The Cardinal of *Lorain* answer'd on the 15th of the Month : and his Discourse was divided into two Parts. In the former he treated of the Authority of the Church, shew'd the Necessity of admitting her for Judge, and prov'd that the Church of *Rome* was the true Church. In the second Part he shew'd there was a Contradiction in what *Beza* had advanc'd, That Jesus Christ is in Heaven, and not elsewhere, and that yet by virtue of Faith he is truly communicated to us. *Beza* ask'd leave to reply, which was granted him : and replied in the Conference of the 24th Day of the Month, which was held on purpose. *Beza* undertook to refute the Discourse of the Cardinal of *Lorrain*, and spoke about the Church. The Doctors *Despense* and *de Sainctes* refuted what *Beza* had said : But as they went continually from one Question to another without agreeing about any Thing, the Cardinal of *Lorrain*, in order to hinder that Disorder, would have them to confine

fine themselves precisely to the Article of the Eucharist. The Ministers were ask'd whether they would sign the Article of the Confession of Augsburg, which runs thus ; *The true Body and the truc Blood of Jesus Christ do exist, are presented to and received by the Communicants truly, really, and substantially in the Sacrament of the Eucharist.* They made a Scruple about signing of it ; and two Days were granted them to think of it. On the 26th there was another Conference held in Presence of the Queen, and the King of Navarre (for the King assissted no more at these Conferences.) *Beza* ask'd the Bishops whether they would sign the Confession of Augsburg. The Cardinal de Lorrain answer'd *Beza* ambiguously ; which he took advantage of, and said, That since the Bishops would not subscribe it, it was not reasonable to require the Ministers to sign it. Then *Peter Martyr* made a long Discourse upon the Eucharist, in which he attack'd the real and substantial Presence of the Body of Jesus Christ in the Eucharist. *James Lainez*, General of the Jesuits, who was just come to Court, enter'd the Lists, and made a long Discourse, in which he indirectly blam'd those Conferences. The Doctors *Despense* and *de Saintes* disputed warmly against the Ministers. The Queen seeing it was impossible to settle any thing among so great a Number of Persons, was pleas'd to order, that from henceforth the Conferences should be held at *S. Germain en Laye*, and consist only of a very small Number of Divines. For the Catholicks she nam'd *James de Montluc* Bishop of *Valence*, *Peter du Val* Bishop of *Séez*, *Claud Despense*, *Lewis Bouthilier*, and *John de Salignac*, Doctors : and for the Protestants, *Beza*, *Peter Martyr*, *Marlorat*, *de Galars*, and *de l' Espine*. They drew up a Confession of Faith about the Eucharist, which was sent to *Poiffy*, and was rejected, after it had been examined by the Doctors of the Faculty of Divinity at *Paris*. They drew up another, which the Ministers would not sign : They likewise treated of the worshipping of Images in those Conferences. Projects of Accommodation were formed ; but they could not agree upon that Article any more than that of the Eucharist, tho it was much easier to be terminated. The Conferences were just ended, when Deputies from

from the Protestants of *Germany* arriv'd. It was propos'd to begin the Conferences anew, and resume the Debate about the Eucharist, in hopes that the *Lutherans* of *Germany*, and the *Calvinists* of *France*, might be easily divided upon that Article, because they were not of the same Opinion about it : But the Ministers who were deputed by the Princes of *Germany* being appriz'd of that Design, did every one return home ; and thus ended the Conference of *Poiffy*. But while the Divines and Ministers were in Conference at *S. Germain*, the Bishops who were assembled at *Poiffy* drew up Statutes for the Ecclesiastical Discipline of the Kingdom of *France*, about the Promotion of Bishops, about their Residence, about Ecclesiastical Judgments, about the Qualifications and Duties of Beneficiaries, about the Monastick State, about the Divine Office, and about the Ceremonies of the Church. Those Regulations were publish'd at *Poiffy* on the 14th of *October 1561*. The Clergy of *France* supplicated the King to sollicit the Pope to grant leave to the Clergy of his Kingdom to marry, and to administer the Communion in both Kinds to all his Subjects. The King caus'd Monsieur *de Lisle* his Ambassador to ask this of the Pope : But the Pope would decide nothing as to that Demand, tho he was convinc'd that both the one and the other were according to positive Law ; and remitted the Affair to a Council. This is what was most remarkable in *France* about the Affair of Religion, till the new Opening of the Council.



## C H A P. XXIII.

### *The Change of Religion in England in the Reign of Edward VI. and the Re-establishment of the Catholick Religion in the Reign of Mary.*

B E F O R E I resume the History of the Council, it is requisite for me to speak of the Change of Religion in *England*. Altho *Henry VIII.* separated from the Church of *Rome*, yet he never allow'd any Change to be

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made in Religion (a). His Son *Edward* by *Jane Seymour*, who was proclaimed King on the 31st of January 1547, was but nine Years of Age, three Months, and some Days. His Uncle *Edward Seymour*, Duke of *Somerset*, who was declared the King's Guardian and Regent of the Kingdom, being in the Sentiments of the pretended Reformed, resolv'd to settle them in the Kingdom. The People follow'd the Inclination of the Court. Images were presently thrown down in some Places, the Churches plunder'd and profan'd, the Pulpits fill'd with Preachers who taught *Lutheranism* and *Zwinglianism*, and the Publick swarm'd with Books against the Doctrine of the Church. *Cranmer*, Archbishop of *Canterbury*, and some other Bishops, openly countenanced the Change of Religion; the rest were not able to oppose them. The King's Preceptors inspir'd into him the new Opinions. The Kingdom was full of *Germans* and *Switzers*, who labour'd to establish the new Doctrine. The Visitors, who were sent, as in *Henry* the eighth's time, to visit all the Churches, establish'd therein the Exercise of the new Reformation. The Parliament, which met in November 1547, order'd Communion in both Kinds, and a Reformation of the Divine Service. The Commissioners thereto appointed were very busy, chang'd Part of the Ceremonies, and kept others of them. Priests were allow'd to marry; but eating of Flesh on Fridays and Saturdays was forbidden. The real Presence of the Body and Blood of Jesus Christ in the Sacrament was the last Point they attack'd; nor were the pretended Reformers agreed upon that Article. *Peter Martyr* preach'd openly that we must neither believe the real Presence nor Transubstantiation. *Bucer* was more cautious in his Expressions, and did not absolutely deny the real Presence. The old English strenuously maintain'd Transubstantiation, which was one of the Articles of *Henry* VIII. *Cranmer*, Archbishop of *Canterbury*, declar'd himself against the real Presence. *Bonner* Bishop of *London*, *Gardiner* Bishop of *Winchester*, *Tonstal* Bishop of *Durham*, *Heath* Bishop of *Worcester*, and some others, maintain'd it; but they were depos'd, and remov'd from their

(a) *Sandit. Bunus.*

Charge.

Charge. As Bishopricks and other Benefices became vacant, they were given to Persons who had embrac'd the new Opinions. In the Year 1550 appear'd the Reformation of the Ceremonies of Ordination; and *Bucer* made many Changes in the Liturgy. In fine, in 1551 happen'd the last Period of the Change of Religion in *England*, when a Confession of Faith of forty two Articles was drawn up, in which *Lutheranism* was set up, about the Sufficiency of the Scripture for Articles of Faith, about the Church, Justification by Faith alone, Works, Purgatory, Indulgences, Relicks, Images, and the Invocation of Saints. The Sacraments are reduc'd to two, Baptism and the Eucharist: The Doctrine of Transubstantiation, and the real Presence of Jesus Christ in the Eucharist is rejected, as well as the Adoration of the Holy Sacrament and the Sacrifice of the Mass: The Law of Celibacy for Priests is abolish'd. These are the chief Points in which this Confession differs from the Doctrine of the Church. In the Liturgy they cut off the Prayers for the Dead, the Sign of the Cross at the Communion and Confirmation, and the Unction of the Sick. The Liturgy thus reform'd was authoriz'd by an Act of Parliament on the 23d of January 1552, and the Clergy approv'd the Confession of Faith that had been drawn up the Year before: However, the Observation of the Fasts and Feasts of the Saints was yet kept up.

King *Edward* dying in 1553, on the 6th of July, and Lady *Jane Gray*, eldest Daughter to the Duke of *Suffolk*, named by *Edward* Heir to the Crown, having been dispossess'd by *Mary*, Daughter to *Catharine* and *Henry VIII.* who was declar'd Queen of *England*, she re-establish'd the Doctrine and Ceremonies of the Catholick Religion. Cardinal *Pool* was sent Legate from the Pope into *England*, and the Reunion with the Church was concluded in the Parliament on the 24th of November 1554. All the Decrees made against the Pope's Authority under *Henry VIII.* and *Edward VI.* were abolish'd; and the Laws against Heretics were again in Force and Vigour, and executed in a very severe and rigorous manner. But this Blaze of Prosperity for the *Romish* Church in *England* was not of long Continuance; for Queen *Mary* dying on the 17th of November 1558, her Sister *Elizabeth*, Daughter to *Anne of*

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Bullen, who succeeded her, not receiving from the Pope all the Satisfaction she desir'd, revok'd the Edicts set forth in favour of the Catholick Religion, and restor'd Heresy in England.

C H A P. XXIV.

*The third Opening of the Council of Trent, and a Continuation of its History.*

LET us now return to the History of the Council of Trent. (a) It was open'd for the third Time at Trent on the 18th of January 1562. To those four Legates the Pope join'd his Nephew Cardinal Altempe, his eldest Sister's Son. In the first Session nothing was done but reading the Bull for opening the Council; and then the Archbishop of Reggio ask'd the Prelates, whether they would be pleas'd that the Holy OEcumenical and General Council of Trent, lawfully assembled, and all Suspension remov'd, should be held and celebrated, reckoning from that Day? and whether under the Presidency and Direction of the Legates, such Matters should be treated of, which to the Holy Council should appear proper and convenient for appeasing the Differences in Religion, suppressing Abuses, correcting Manners, and establishing in the Church a true and Christian Peace? All the Prelates answer'd that they were satisfied, except the Archbishop of Granada, and three other Spanish Bishops, who did not like the Terms, Presidency of the Legates. The next Session was appointed on the 26th of February following.

The French Bishops were not yet come to the Council. That Kingdom was in Confusion thro the Hugonots, who in spite of the Prohibitions of the Edict of July 1561, pittag'd the Churches, held Assemblies, and being supported by the Admiral de Chatillon, demanded Chur-

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(a) Hist. Concil. Trident.

ches,

ches, and the free Exercise of their Religion. On the other hand, the Constable, the Duke of *Guise*, and the Marshal of *S. André*, who were call'd the *Triumvirs*, being secretly supported by the King of *Spain*, made the *Hugonots* fly; so that all *France* was in Trouble and in a Flame, by the cruel Wars of the Provinces between the Catholicks and the *Hugonots*. In order to appease them, the Queen called an Assembly in the Beginning of January 1563. On the 17th of that Month they publish'd an Edict which was the first that allowed any other but the Catholick Religion. It importeth, That the pretended Reformed should restore the Churches and Revenues which they had usurp'd; that they should forbear throwing down Crosses, Images, and Churches, on pain of Death; that they should hold their Sermons only without the Towns, where they should not be molested; that all the Prohibitions and Pains express'd in the Edict of *July*, and the preceding ones, should be suspended; and that the *Hugonots* and Catholicks should live in Peace with one another. The Parliament of *Paris* at first refus'd to approve that Edict, and only did it by declaring it was by the express Command of the King, and without approving the new Religion. The Queen sent Mr. *de Lansac* on purpose Ambassador Extraordinary to *Rome*, and sent for the Cardinal of *Ferrara* Nuncio to *France*, to excuse what had been done in rejecting him upon the necessity there was of doing it. The Pope signified that he was satisfied with her Majesty's Reasons, and exhorted her to cause the Bishops of her Kingdom to depart for *Trent*: However, they did not depart till long after, and mean while the Council was continued.

In the first Committee the Legates propos'd three things: First, the Censure of Heretical Books; Secondly, the Summoning of the Parties concerned; Thirdly, the Passport. Those Questions were debated in the following Committees; and at last it was concluded, That as to the Censuring of Heretical Books, they should content themselves with appointing Deputies, and putting some Word in the Decree that should let the Parties concerned understand that they should be kindly receiv'd by the Council; and that they should delay treating of the

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Passport more amply to another Opportunity. The following Committees were employ'd in receiving the Embassadors of the Kings of *Hungary* and *Portugal*. Those of the Emperor gave the Legates a Memorial, by which they demanded, First, That in Order to remove all Pretext from the Protestants, the Fathers should forbear the Words, *The Continuation of the Council*, and all others of a like Meaning. Secondly, That they should not touch upon Points of Doctrine for a long time, and that the next Session should be put off. Thirdly, That the Confession of *Augsburg* should not be put into the Index of Heretical Books. Fourthly, That they should keep private what they had to publish in the next Session : Fifthly, That they should grant to the Protestants as ample a Passport as they could desire. The Legates answered to those Articles, First, That the Council would not make use of the Word *Continuation* : Secondly, That they must of necessity hold the next Session which was appointed ; but that they should do it in such a manner as that no body should be alarm'd at it ; and that they would put off the following Session as long as they could : Thirdly, That the Index of prohibited Books should not be published till the End of the Council ; and that from thence-forward the Confession of *Augsburg* should not be mentioned : Fourthly, That they would recommend Secrecy to the Fathers of the Council : Fifthly, That they would grant the Passport. Then the Session was held ; and in it they read the Decree by which it was declared, That the Deputies for censuring of Books should consider maturely what was fit to be done, and make their Report to the Council ; that such as were concerned needed not to question but they should be favourably heard ; that the Council exhorted those who were separated to enter again into the Communion of the Church ; and that a Passport might be granted in the general Committee ; that it should have the same Force as if it had been given in the Session. The next Session was put off till after the Ascension, on the 14th of May.

The first thing that was done in the following Committees was to draw up the Passport ; which was wholly agreeable to that which had been granted to the Germans by *Julius III.* It was published at *Trent* on the 8th of March

March, and pasted upon the Doors of the Cathedral Churches. At the same time the Legates sent Copies of it to all Courts.

On the 11th of March there was a Committee held, in which the Cardinal of Mantua caus'd twelve Articles concerning Reformation to be read, which were to be deliberated upon, and gave the Question about the Validity of clandestine Marriages to be examin'd by the Divines. The Embassadors of the King of Spain, the Great Duke of Tuscany, the Catholick Cantons, and, last of all, those of the King of France (Arnaud de Ferriers, and Peter de Faure, Seigneur de Pibrac, both of an extraordinary Merit) were receiv'd into the Council. These two were order'd to insist upon several Articles against the Interests of the Court of Rome. Dudithius, Bishop of Krein in Croatia, who afterwards became Calvinist, and then Socinian, came to the Council in quality of Deputy from the Clergy of Hungary. In the Committees they disputed long about Residence, the Titles of Ecclesiasticks, the Dues paid for ecclesiastical Functions, and the Distributions made to Canons. The Article about Residence was most debated. Several Bishops persisting in denying that it was *jure divino*, the Decision of that Point was refer'd to the Pope. Then several Articles were debated about the Division of great Parishes into several Titles, about the Deposition of unworthy Curates, the Visitation of Churches in Commendam, and the Suppression of Questors. Then they drew up the Decrees about the Articles propos'd, excepting that of Residence, upon which they had not as yet received any Answer from Rome. Lansac, the King's Embassador at Rome, having wrote to the Legate that the King his Master demanded a Delay of the next Session, to the end that the Bishops of France might assist at it, they took the Medium of holding the Session without proposing any Matter or Business in it. On the 14th of May then was held the nineteenth Session, in which were read the Powers of the Embassadors, who were come to the Council; and the Decision of Business was put off to be treated of in the next Session, and the Publication of the Decrees was delay'd till the Thursday after the next Feast of the Holy Sacrament. Then the Embassadors of

the King of *France* demanded that they should positively declare, that that Council was not the Continuation of the preceding, but a new Council. The Emperor's Embassadors had already made the same Demand, and persisted in it. The *Spaniards* on the contrary desire it might be declar'd, that it was the same Council continued. The Method that was follow'd, was, not to mention that Question any more. The Question about Residence was again renewed, and put off to another Session. The 20th Session was held on the 4th of *June*, and no Decree was yet publish'd in it; every thing was put off to the next Session, which was to be held on the 16th of *July*.

The Question about Communion in both Kinds was propos'd to be decided in the next Session, and employ'd the Divines and Bishops. The Emperor's Embassadors presented several Articles concerning Reformation, which were not hearken'd unto. At last the Pope allow'd that the Question about Residence might be decided: But in order not to displease the *Germans* and *French*, who demanded the restoring of the Communion in both Kinds for Laicks, the Decision of that Point was put off. The twenty first Session was held on the 16th of *July*, where the Decrees about Doctrine and Reformation were read. The first related to Communion in both Kinds, and declar'd that it was not *jure divino*; that the Church had taken the Cup from the Laity for good Reasons; that we receiv'd the Body and Blood of Jesus Christ entire in one Kind; and as to the Effect, that those who receive it in one Kind are not depriv'd of any Grace necessary to Salvation; in fine, that the Corporal Communion of the Eucharist was not necessary for Infants. This is the Doctrine contain'd in the four Articles of the Decree, and the opposite Opinions are condemn'd in four Canons. As to the Article, *viz.* Whether the use of the Cup should be allow'd to some Nations for particular Reasons, and upon what Conditions it might be done, the Council put off the Decision of that Point to another time. The Decree about Reformation, 1. Forbids taking any thing for Collation of Orders: 2. That none shall be promoted to Holy Orders, who have not a Title of Benefice or Patrimony: 3. That in Cathedral or Collegiate Churches, where there are

are no Distributions for the Service, or where they are too scanty, the Bishop may cut off the Thirds of the Revenues of Chapters, to be employ'd in Distributions : 4. That Bishops may establish new Cures in case of Necessity : 5. That they may unite Benefices to Cures that have not Revenues enough : 6. That they may depute Vicars to Curates that have not requisite Learning and Capacity, and deprive of their Benefices such as live disorderly Lives : 7. That they may transfer into Mother-Churches the Service of ruined Churches or Chappels, and cause Parish Churches to be set up again : 8. That they shall have Right to visit all the Churches of their Diocese, even those that are exempt, and to regulate what relates to Divine Service : The 9th for ever abolishes Questors, and gives to Ordinaries the Publication of Indulgences. The next Session was put off to the 17th of September. After the Session the Legates employ'd themselves in finding out Business for the next Session. The Doctrine about the Sacrifice of the Mass comprehended thirteen Articles, upon which the Divines, and then the Bishops, gave their Opinions in the Committees. The Embassadors of France made great Instances to have the next Session delay'd. The Article about granting the Cup to the Laity, insisted upon by the French and Germans, was long debated ; and the Opinions about this Article being divided, it was resolv'd that the Pope should be wrote to before any thing was decided in it. Then fourteen Articles about Reformation were propos'd next. In fine, the Session was held in spite of the pressing Instances of the Embassadors of France to the contrary. This was the twenty second since the Beginning of the Council. The Decree about Doctrine that was publish'd in it, was concerning the Sacrifice of the Mass. There it is declar'd that it is a Sacrifice, and the same Sacrifice that was formerly offer'd upon the Cross, which is offer'd at present by the Ministry of Priests, there being no Difference but in the Manner of offering ; that this Sacrifice is efficacious, and that it is offer'd not only for the Living, but also for the Dead ; that altho this Sacrifice be celebrated in Honour and Memory of the Saints, yet it is offer'd only to God ; that the Canon of the Mass is antient, and that it

contains nothing in it but what is holy ; that the Custom of saying Mass with a low Voice is laudable ; that it were to be wish'd Believers communicated at it ; but that in the mean while private Masses ought not to be condemn'd, at which none but the Priest communicates ; that Water ought to be mix'd with the Wine ; and that the Church has a Right to retain the antient Usage of celebrating the Mass in another than the vulgar Tongue ; that yet it is fit to explain to the People what is said at Mass. The Errors contrary to this Doctrine were condemn'd in nine Canons, which express an Anathema against such as shall say, 1st, That a true Sacrifice is not offer'd at Mass, or that Offering is nothing else but giving and receiving the Eucharist. 2dly, That by these Words, *Do this in remembrance of me*, Jesus Christ did not ordain his Apostles Priests, and commanded none but them, and other Priests, to offer his Body and Blood. 3dly, That this is only a Sacrifice of Praise and Thanksgiving, or a simple Remembrance of the Sacrifice offer'd on the Cross, and that it is not propitiatory for the Living and the Dead. 4thly, That the Sacrifice of the Mass derogates from the Sacrifice of the Cross. 5thly, That it is impious to celebrate Masses in Honour of Saints, in order to obtain their Intercession with God. 6thly, That the Canon about the Mass contains Errors. 7thly, That the Ornaments and Ceremonies of the Mass are sinful. 8thly, That Masses where none but the Priest communicates are unlawful, and that they ought to be abrogated. 9thly, That the Manner of pronouncing one Part of the Canon with a low Voice, and the Words of Consecration, ought to be condemn'd ; that Mass ought not to be celebrated but in the vulgar Tongue ; and that Water ought not to be mix'd with the Wine in the Cup. These Definitions of Faith were follow'd by a Regulation about the things that ought to be observed or avoided in the Celebration of the Mass, in which it is forbidden, 1st, To make any bargain in return for Masses. 2dly, To allow vagabond or unknown Priests to say Mass ; or to allow Persons publickly and wilfully sinful to say it. 3dly, To celebrate it in private Houses, and out of Churches and Chappels consecrated solely for Divine Service ; which shall for that Reason be dedicated and visited by the Ordinaries.

Ordinaries. 4thly, That he who celebrates, and they who are present shall observe due Decency and Modesty. 5thly, That Mass shall not be celebrated but at the proper Hours, and that no other Practices, Ceremonies or Prayers shall be made use of, but such as are approved by the Church. 6thly, That a certain Number of Masses and Illuminations shall be abolished, which are an Effect of Superstition. The Session ended with a Decree concerning Reformation, which regards the Manners and Duties of Ecclesiasticks, the Capacities requisite in order to be advanced to sacred Orders, and provided of Benefices, and the Distributions to Canons who assist at the Divine Office and Service. This Decree bears, that the Dispensations from *Rome* shall be remitted to the Ordinaries, to examine whether the Contents of the Request be true. It appoints Ordinaries, either in their own Name, or as Delegates from the Holy See, to take cognizance of the Ecclesiastical Causes and Affairs of all the Churches of their Diocese, and to examine the Apostolical Notaries. It fulminates an Anathema against such as shall take possession of the Jurisdiction or Revenues of the Church. In fine, it remits to the Pope the Power of granting the Use of the Cup to the Laity, and the Conditions upon which it may be granted. The following Session was appointed on the *Thursday* after the *Octave* of the Feast of *All-Saints*, being the 12th of *November* following.

But this Session was defer'd at the Desire of the King of *France*, who caus'd his Embassadors to demand the Delay of it of the Pope and Council; and the Emperor caus'd the same Demand to be made. Some Delay could not be denied, altho it was granted with Difficulty. In the mean while, the Cardinal of *Lorrain* and the Bishops of *France* departed, and went to the Council. The Pope, who dreaded their Arrival, order'd the Legates to make Dispatch, and end the Council as soon as was possible. On the 28th of *September* they distributed to the Divines and Canonists eight Articles about the Sacrament of Orders, to be examin'd by them. After they had given their Opinion, the Decrees were drawn up, and carried to the general Committee of the Prelates. There were long Disputes among them about the Question, whether Episcopacy was

*jure*

*jure divino*. The *Spanish* Bishops would have the Affirmative to have been declar'd, but the *Italians* oppos'd it. Then some proposed that it should be decided, that the Authority of Bishops was *jure divino*, and that their Jurisdiction was given them by Jesus Christ, in the Person of St. Peter his Vicar. But the *Spanish* Bishops would not receive this *Formula*. The Question about Residence was once more brought upon the Stage, and debated with Warmth, when the Cardinal *de Lorrain* and the *French* Bishops arriv'd at *Trent*. In order to counterbalance their Votes, the Pope sent several *Italian* Bishops to the Council. The Cardinal presented the King's Letter, and made a Speech to the Fathers of the Council. He also caus'd the Embassadors of *France* to speak, who desir'd the Council to fall in earnest about a Reformation. The *French* Bishops were of the Opinion of the *Spanish* about immediate Institution and Residence of Bishops. The Legates wrote about it to the Pope, who answer'd them, that they must not suffer either the one or the other to be decided to be *jure divino*. The Embassadors of the Emperor and the King of *France* propos'd a great many Articles of Reformation, several of which regarded the Court of *Rome*, and insisted, that they should be taking notice of. The Session which had been already prorogu'd was prorogu'd yet farther; mean while the Articles concerning Marriage were examined. At that time the Cardinal of *Mantua*, President of the Council, died; and the Cardinals *Moron* and *Nauager* were appointed in his Place; and the Cardinal *Seri-pand* died soon after. After this there were great Disputes between the *French* and *Spanish* Embassadors about Precedency. At last the 23d Session was held, on the 15th of July, in which was read as usual the Decree about Doctrine, and the Canons and Articles concerning Reformation. Then the Question about Orders was debated; and it was resolv'd, that the Priesthood was instituted by our Lord; that Orders is a Sacrament that imprints a Character like Baptism and Confirmation; that Bishops hold the first Rank in the Hierarchical Order; that they were instituted by the Holy Ghost to govern the Church; that they are superior to Priests; that they confer the Sacrament of Confirmation, and ordain Ministers; that their

their Ordination is necessary for the setting of Ministers, and that the Choice of the People is not sufficient. The Canons pronounce an Anathema against the contrary Errors. The first against those who say that there is no visible and outward Priesthood in the New Testament; or that there is not a certain Power to consecrate and offer the real and true Body of Jesus Christ, and to remit or retain Sins; but that the whole consists in the simple preaching of the Gospel. The 2d against those who say, that there are not greater and lesser Orders in the Church, by which one ascends to the Priesthood. The 3d against those who maintain, that sacred Orders, or Ordination, is not a Sacrament instituted by Jesus Christ. The 4th against those who deny, that the Holy Ghost is given in Ordination, or who affirm, that it does not imprint a Character. The 5th against those who say, that holy Unction is not only not necessary in Ordination, but even that it ought not to be look'd upon as of any value. The 6th against those who deny that there is a Hierarchy in the Church instituted by God, which consists of Bishops, Priests, and Ministers. The 7th against those who say, that Bishops are not superior to Priests, or have not the Power of conferring Confirmation and Orders, or that it is common to them with Priests. The 8th against those who say, that Bishops, set up by the Pope's Authority, are not lawful Bishops. In the Decree concerning Reformation; 1st, the Residence of Bishops and other Ministers is recommended in very strong Terms; however it is not declar'd to be *jure divino*. 2dly, All those who are promoted to Bishopricks, are enjoin'd to get themselves consecrated in three Months. 3dly, The Bishops are advertiz'd to give Orders themselves, and not to grant Dimissories to any but such as they shall have examin'd and judg'd of sufficient Capacity. 4thly, That none should be admitted to Tonsure but such as have receiv'd the Sacrament of Confirmation, and have been instructed in the first Elements of Truth, who can read and write, and who shall be known not to embrace that manner of Life, but only to serve God. 5thly, That Banns shall be publish'd in Churches for those who have a mind to be promoted to holy Orders. 6thly, That no shaved Clergyman shall be entitled

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entitled to hold Benefices before he be fourteen Years of Age : That the married inferior Clergy shall enjoy the Privileges granted them by the Constitution of Boniface VIII. *Clerici quicum unicis*, on condition they actually do Service to the Church. 7thly, That Bishops shall carefully examine the Persons they ordain. 8thly, That sacred Orders shall be confer'd publickly, at the time appointed by Law. 9thly, That Bishops shall not ordain the Clergy of another Diocese, unless they actually live in theirs, and have a Benefice there. 10. That Abbots shall not give Orders but to Regulars subject to their Jurisdiction. 11. That the Intervals shall be observ'd. 12. That no Sub-Deacon shall be ordain'd before the Age of twenty two Years, nor a Deacon before twenty three, nor a Priest before twenty five. 13. That none shall be admitted to Orders but Persons of good Morals. 14. That particular Care shall be taken in the Ordination of Clerks. 15. That altho Priests receive the Power of absolving in Ordination, yet no regular or secular Priest shall hear Confessions, if he have not a Benefice that is a Cure, or is not approv'd by the Ordinary. 16. That no Person shall be ordain'd that is not immediately admitted or settled in the Service of a Church ; and that strange Priests shall not be allowed to celebrate the Divine Ministries, or administer the Sacraments, without Letters of Recommendation from their Bishop. 17. That the Celebration of the Office shall be restor'd in all Churches. 18. That all Bishops shall set up Schools, Colleges, or Seminaries in their Diocese, to bring up young Clerks in Piety. The following Session was appointed on the 16th of September.

The Legates, being resolv'd to end the Council speedily, propos'd the Matters of Faith which yet remain'd, touching Indulgences, the worshipping of Images, and Purgatory, and appointed ten Divines to examine them. The Pope, and Cardinal Borromeo his Nephew, were also in great haste to end the Council quickly : Mean while the Count de Luna, Embassador from the King of Spain, and the King of France's Embassadors, propos'd several Articles of Reformation to be decided, which would have retarded the Conclusion of the Council. They oppos'd the Articles which the Legates propos'd about the Reformation of Princes.

Princes. *Du Ferrier*, Embassador from *France*, made a long Protestation against that Article ; and all the other Embassadors having oppos'd it, it was dropt. Mean while the Cardinal of *Lorrain*, who was gone to *Rome*, agreed with the Pope to put an end to the Council. The Emperor was for it, and the King of *Spain* wrote to his Embassador not to cross it ; and so they finish'd the Decrees about Doctrine and Reformation, and held the twenty fourth Session. On the 11th of *November* they publish'd a Decree concerning Marriage, by which it was declar'd indissoluble, and a Sacrament. They condemn'd by Anathemas those who said, that Marriage is not a Sacrament ; that it is lawful to have more Wives than one ; that the Church cannot give Divorces ; that the Bond of Matrimony may be dissolv'd upon the account of Adultery ; that the Marriage of those who are in holy Orders is good and valid ; that Marriage celebrated, and not consummated, cannot be dissolv'd by the solemn Profession of one of the Parties ; that there can be no Reason for separating Husband and Wife from Co-habitation ; that Marriage is preferable to Virginity or Celibacy ; that the Prohibition of celebrating Nuptials at certain times of the Year is superstitious ; that the Benedictions and Ceremonies perform'd by the Church are blameable ; and that the Cognizance of Causes relating to Marriage does not belong to Ecclesiastical Judges. Those Decrees were followed by Articles of Reformation relating to Marriage, comprehended in ten Chapters ; in the first of which it is declar'd, that altho there is no Question but clandestine Marriages are valid, so long as the Church has not pronounc'd them null ; and that the Consent of Parents is not necessary in order to make them valid, yet the Church has always forbid them. In order to prevent those Abuses, the Council ordains the Publication of three Banns by the Curate of the Place three *Sundays*, or Holidays, successively in the Parish ; the Celebration of Marriage in Presence of the Curate and two or three Witnesses ; and pronounces, that the Marriages that are made without the Presence of the Curate shall for the future be null and void. The second restrains spiritual Alliance, which renders Marriage null, to the Degree of Godfather, or the Minister of Baptism, and Confirmation,

Confirmation, to the baptiz'd, or confirm'd Person, and to that Person's Father and Mother. The third also restrains the Impediment of publick Decency, with the Relations of the Person with whom one has been betroth'd, only to the first Degree. The fourth restrains the Impediment of Affinity, upon the account of Fornication, to the first and second Degrees. The fifth bears, that those who contract knowingly within the prohibited Degrees, shall be separated without a Right of receiving a Dispensation, which may be granted to those who did it ignorantly ; that Dispensations for contracting Marriages between the Relations, within the forbidden Degrees, shall be given but seldom ; and that they shall not be granted within the second Degree, but in favour of Princes, and for some publick Benefit. The sixth declares, Marriage betwee the Ravisher and the Ravished null, so long as she is in the power of the Ravisher. The seventh enjoins Curates to take good heed to the Marriages of Vagabonds, and of People without any fix'd Abode. The eighth ordains the punishing of Concubinaries and Adulterers. The ninth forbids Lords to force their Vassals to marry. The tenth renews the ancient Prohibitions against marrying, from the first Sunday of the Advent to the Day of Epiphany, and from Ash-Wednesday to the Octave of Easter inclusively.

This Decree of Reformation about Marriage is followed by another Decree of Reformation about the Clergy, containing twenty one Articles. The 1st relating to the Promotion of Bishops, which it orders to be preceded by an Information of their Life and Manners : It also mentions the Ordination of Cardinals ; and the Pope is exhorted to chuse none but Persons worthy to fill that Post. The 2d renews the Law about the celebrating of Provincial Councils, and enjoins all Metropolitans to hold one within a Year after the Close of the Council, and afterwards every three Years at least after the Octave of Easter, and ordains Bishops to hold a Synod every Year in their Dioceſes. The 3d obliges the Bishops to visit their Dioceſes every Year, or at least some part of them. The 4th exhorts them to preach themselves in their own Churches, as well as the Curates in their Parishes :

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It bears that Believers shall be admonished to come to their Parish Churches; that no Regular or Secular shall presume to preach, even in the Churches of their own Order, but with the Consent of the Bishop. By the fifth, the Judgment of the Bishop's Causes in criminal Matters is reserv'd to the Pope; and in slighter Matters remitted to the Provincial Council. The 6th maintains them in the Right of absolving from all Cases *in foro penitentia*. In the 7th they are exhorted to instruct their People in the Doctrine of the Church about the Sacraments; and to explain the Gospel in the Intervals of great Masses. The 8th ordains publick Penance for publick Sins, and the settling of a Penitentiary in all Cathedrals. The 9th preserves to Bishops the Right of visiting all the Churches of their Diocese, even those of Exempts. The 10th subjects the privileged to the Ordinaries, to proceed against them, as Delegates from the Holy See. The 11th contains divers Regulations about Dignities and Canons. The 12th bears that the Pope may provide for Bishopricks whose Revenue is not sufficient, by uniting simple Benefices to them, and that the Bishops may do the same thing for Curates. The 13th forbids taking any thing from Revenues upon divers Pretexts. The 14th treats of the Union of Benefices to Canonries, that have not a sufficient Revenue. The 15th grants to the Chapter of a Cathedral, the Jurisdiction during the Vacancy of the See. The 16th forbids the Plurality of Benefices, even simple ones, when one is sufficient for the maintenance of an Ecclesiastick. The 17th contains divers Regulations touching the Manner of providing for Parochial Churches. The 18th abolishes Mandates and expectatory Graces. The 19th maintains the Ordinaries in the Right of judging Ecclesiastical Causes, and regulates the Procedure of them. The 20th explains the Clause, *proponenibus Legatis*, by declaring, that thereby the Council did not mean to change any thing in the ordinary and accustomed manner of handing Matters in General Councils. The next Session was put off to the Thursday after the *Conception*, if the Council should not think fit to hasten it. This was the last Session of the Council. The Embassadors of France were departed, and gone to Venice. The Cardinal of Lorrain disapprov'd their Departure,

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Departure, and got it resolv'd that the Council should be concluded the next Session. The Emperor and the King of Spain wish'd for this ; and so they dispatch'd to handle the Matters that remain'd about Purgatory, the Saints, Indulgences, and the Articles about Reformation. The News of the Pope's Illness, which was carried to *Trent* on the first of December, help'd to hasten the Conclusion of the Council ; and there was a general Committee held, in which the Decree was read. There it was resolv'd, that the Session should be held next Day, and that all the Decrees should be read over that had been made under *Paul III.* and *Julius III.* in order to be prov'd.

The last Session was open'd on the 3d of December, and the new Decrees of Doctrine were first read ; the first, concerning Purgatory, bears, that we must believe there is a Purgatory ; that the Souls confin'd there are reliev'd by the Prayers and Wishes of Believers, particularly by the Oblation of the Sacrifice of the Altar. The second, concerning the Invocation of Saints, defines, that it is good and profitable to call upon them, and that they intercede for us with God ; that the Relicks of Martyrs and Saints ought to be respected ; that we ought to have and keep the Images of Jesus Christ, the Virgin, and the Saints, and pay them the Veneration that is due to them ; not that we believe there is any Divinity or Virtue in them, or put confidence in them ; but because the Honour that is done to them relates to the Originals that they represent ; so that by means of Images to which we pay an exterior Worship, we adore Jesus Christ, and shew the Esteem that is due to Saints ; that besides, they serve to feed the Piety of Believers, and to instruct them in our Mysteries. The Bishops are enjoin'd to banish the Superstition that may have crept in in the Worship of Saints and Relicks. The Decrees of Reformation that were afterwards published, relate to Regulars and Monasteries : Hereto is join'd a Decree relating to the Conduct of Prelates, the Obedience due to Decrees of Councils, Excommunications and Admonitions, the Reduction of Masses, the Jurisdiction of Bishops, Chapters, Coadjutorships, Hospitals, Patronages, delegated Judges, Leases of Benefices, paying

paying of Tents, and other Dues, against concubinary Ecclesiasticks, about perpetual Vicars, Dispensations, and the Prohibition of Duels ; with an Exhortation to Princes to grant their Protection to the Church. To come to a Conclusion, they added a Decree, which bears, that the use of Indulgences ought to be kept and retained in the Church, and pronounces an Anathema against such as shall maintain that they are useless : however the Council shews, that they wish they may be given with Reserve and Moderation ; and that the Abuses that have crept into them may be reformed, which they refer to the Sovereign Pontiff. Then they recommend the Abstinences and Fasts prescrib'd by the Church. They ordain, that a Catalogue of prohibited Books be made, and a Catechism. In fine, they granted to the Pope the judging of Difficulties that might arise about the Decrees of the Council ; and then they read out again the Decrees made in the preceding Sessions. When this was over, the Secretary of the Council ask'd the Fathers, whether it was their Pleasure that the Council should be ended, and that the Legates should in their Name ask the Pope to confirm these Decrees. They all answer'd, they were satisfy'd, except three, who said they did not ask them to be confirm'd. This was follow'd by Acclamations. These Decrees were then signed by 245 Prelates.

The Decrees of the Council were not equally receiv'd and executed in all the Catholick Kingdoms. The Pope confirm'd them without Exception or Restriction, by his Bull of the 26th of January 1564 ; and they were presently receiv'd and publish'd in the Churches of *Italy*, and at *Rome*. *Spain* and *Poland* also received them, but the *Germans* and the Protestant Princes would not hear of the Council, and stuck to the Confession of *Augsburg*. The Emperor, the Duke of *Bavaria*, and the other Catholick Princes demand'd the Use of the Cup for the Laity, and the Marriage of Priests. In *France* the Doctrine of the Council was receiv'd, because it was the antient Doctrine of the Church of *France* : But the Decrees about Discipline, which are not according to the Common-Law, were never receiv'd there either by the King's or Clergy's Authority, whatever Instances were made to get them to be receiv'd and publish'd there.



## C H A P. XXV.

*The State of the Church of France after the Council.*

THE Decisions of the Council did not put an end to the Disputes about Religion in the Catholick Countries. (a) They continu'd in *France*, and occasion'd great Troubles in the State. Altho many had embrac'd the Novelties of *Luther*, *Zwinglius* and *Calvin*, yet they were not allow'd to make publick Profession of them. There were Courts established in each Parliament, which condemn'd to the Flames, without Mercy, all who were convicted of having embrac'd a new Religion. This Severity occasion'd a Rebellion, which was appeas'd by an Edict, which order'd a Stop to Prosecutions upon the account of Religion. *Francis II.* who resolv'd entirely to destroy *Calvinism*, caus'd the King of *Navarre* and the Prince of *Condé*, who were their Protectors, to be seiz'd, and order'd the latter to be prosecuted. After his Death, the Queen caus'd an Edict to be publish'd by her Son *Charles IX.* by which the Assemblies of the pretended Reformed were tolerated ; mean while those Assemblies were prohibited by another Edict in the Month of July 1561. However the *Hugonots* continued their Assemblies, which rais'd Seditions at *Paris*, *Dijon*, and other Cities of the Kingdom. They were allowed out of the Cities by the Edict of January 1562. The same Year the Duke of *Guise*'s People having pick'd a Quarrel, in the City of *Vassy* in *Champagne*, with the *Hugonots*, who held their Assemblies there, and having kill'd some of them, that Accident was, as it were, a Signal to War. The Prince of *Condé* took up arms in their behalf : The Battle of *Dreux*, in which he was taken Prisoner, seem'd as if it would have ruined that Party ;

(a) *Hist. de France.*

but

but the Death of the Duke of *Guise*, who was assassin'd by *Polsrot* before *Orleans*, rais'd the Courage of the *Hugonots*, and occasion'd the making a Treaty of Peace ; by which the Lords High-Justices were allow'd to have publick Preaching in their Lands, and other Gentlemen to have them privately in their Houses, and the *Hugonots* to have a Place to preach in in Cities. This Treaty was signed on the 18th of *March* 1563 ; but the Hatred the Catholicks bore to the *Hugonots*, and the Aversion which the King had to them, having rais'd new Troubles, the War began anew in 1567. The *Hugonots* made an Appointment to carry off the King, but he escap'd to *Paris*. The Rebels besieg'd that City, and were defeated in the Battel of *St. Denis*, where the Constable *de Montmorency* was kill'd. Then they took several Cities, and laid siege to *Chartres*. During this Siege, Peace was negotiated and concluded at *Longjumeau*. The Edict of it was verify'd the 2d of *March* 1568 ; which confirm'd that which had been made five Years before : But this Peace was not long-liv'd ; for the *Hugonots* took up arms again, and the King forbad the Exercise of the Religion of the pretended Reformed in his Kingdom. The *Hugonots* lost the Prince of *Condé*, their Chief, at the Battel of *Jarnac*, and their best Troops at that of *Monecontour* : however they did not lose Courage, and obtain'd a more favourable Edict than the former ones ; by which they were allow'd to have Sermons in the Suburbs of two Cities in each Province, which should be specify'd to them. This Treaty was concluded on the 13th of *August* 1570. This Peace was violated by the Massacre on St. *Bartholomew's Day*, in 1572, which took off a great Part of the *Hugonots* of the Kingdom, but irritated those who remain'd more than ever ; and so they took up arms in 1574. *Charles IX.* having attack'd them with a considerable Body of Forces, had perhaps wholly vanquis'h'd them, and abolish'd the Exercise of the Protestant Religion, if Death had not carry'd him off on the 30th of *May* 1574.

The Wars continu'd under the Reign of *Henry III.* till such time as the Duke of *Alençon* having put himself at the head of the *Hugonots*, got a Peace concluded on the 9th of *May* 1576. The Edict for it was drawn up the 15th, and approv'd in Parliament. It was much more advantageous

advantageous for the Protestants than the former had been ; for it allow'd them the free Exercise of their Religion, which was to be called from that time forward *The pretended Reformed Religion* over all the Kingdom. This gave occasion to some zealous Catholicks to make a League against the *Hugonots*, which made the States of *Blois* revoke the Edict of Pacification. The War began afresh, but it did not last long. There was a fifth Treaty of Pacification concluded at *Bergerac*, in the Month of September 1577, between the King of *Navarre* and the Duke of *Montpensier*, which restrain'd the Exercise of the pretended Reformed Religion to some Places. The War began afresh in 1580 ; but it was soon terminated by Enlargements and Explications upon certain Articles of the preceding Peace, which was confirmed. By this means Peace was restor'd, and continued for five Years. The Duke of *Guise*, and those of the League troubled the Tranquillity by renewing the Acts of Hostility, and causing an Edict to be publish'd against the Religionaries, in 1585. The Death of the Duke of *Guise*, whom *Henry III.* caus'd to be kill'd at the States of *Blois*, excited the *Hugonots* to renew the War. *Henry III.* was oblig'd to unite with *Henry of Bourbon*, King of *Navarre*, lawful Heir of the Crown, and to call him to his Assistance against the League. These two Kings were at the Siege of *Paris*, when *James Clement*, a *Jacobine*, kill'd the former on the 3d of *August* 1589. After his Death, the Crown devolv'd of right to *Henry King of Navarre*, the fourth King of *France* of that Name. He was a *Hugonot* ; but offering to be instructed, became a Catholick ; and in spite of his Enemies, peaceably posseſſ'd the Kingdom. At last he receiv'd Absolution from the Pope in 1594 ; and in order to maintain Peace in his Kingdom, he set forth the Edict of *Nantz*, by which he allowed the Exercise of the pretended Reformed Religion upon certain Conditions. Under the Protection of this Edict the pretended Reformed liv'd in Peace, and enjoy'd the free Exercise of their Religion, till such time as King *Lewis XIV.* who reigns at present, revok'd it, and banish'd Heresy quite out of the Kingdom. But *France* has had this Happiness, that the Bishops and Clergy have always stuck

stuck to the antient Religion, and faithfully preserv'd the Pledge of Faith they were entrusted with.

## C H A P. XXVI.

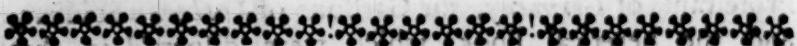
*The Change of Religion in the Low-Countries.*

**T**H E Differences about Religion caus'd the like Troubles and Wars in the *Low-Countries*, which were subject to the King of Spain (a) ; but whereas in *France* all the Province's of the Kingdom were united under one and the same Authority after the Peace, the Wars which Religion occasion'd in the *Low-Countries* made a Revolution in the State. The Commerce which the Cities of the *Low-Countries* had with the *Hans-Towns*, the *English*, and the Protestants of *Germany*, the Garisons of *Lutheran* Soldiers, and the heretical Books which were dispers'd in that Country, drew many People over to the Opinions of the *Lutherans*. *Calvin* also sent Ministers thither, who sow'd his Doctrine ; so that there were many *Lutherans*, and *Calvinists* in that Country. This occasion'd some Difference among them at first ; but they soon united together, and the *Calvinists* became by far the most numerous. In order to put a stop to the Progress of those Sectaries, *Charles V.* set forth an Edict in the *Low-Countries* 1550, which forbid any one to profess Heresy upon pain of Death. *Mary*, Queen of *Hungary*, Sister to *Charles V.* Regent of those Countries, put a stop to the Execution of it, for fear of the Consequences. *Philip II.* used several Means to chase the Hereticks out of the *Low-Countries*. He erected new Archbischopricks and Bishopricks, to the intent that the Bishops of the Places might watch for the Preservation of the Catholick Religion. This Erection was made in 1558. When *Philip* left the *Low-Countries*, he left the Government of them to his natural Sister *Margaret*, Wife to *Ottavio* Duke of *Parma*, and gave her Cardinal *Granvelle* for her Counsellor, with 3000 Spaniards to put in Garrison in the Forts and Fortressles. Those who were suspected of the new Religion were immediately, according

(a) *Strad. Grat. & al. de Bello Belgic.*

to

to the Orders left, punish'd most severely. The Cardinal was also for setting up the Inquisition ; but the Tribunal having enrag'd Mens Minds, the Regent was forced to revoke it. The People and Nobility being prejudic'd in favour of the new Opinions, rose up in a Tumult in order to enjoy the free Exercise of the new Reformation, set it up in spite of the Prohibitions to the contrary, and afterwards obtain'd it by Force. The Duke d' Alba, who was sent to punish the Rebels, kindled a new Flame in that Country. The Prince of Orange making himself Master of Holland and Zeland, laid the Foundations of a Commonwealth there. The Wars were continued ; and in spite of all the Efforts of Spain, the Provinces of Holland, Zeland, Frise-land, Utrecht, Gelderland, and Zutphen, united in 1581, and set up a sort of Republick, whose publick Religion is Calvinism, and is since that time become very powerful.



## C H A P. XXVII.

*The State of Religion in Germany, from the Council to the End of the Century.*

In Germany (a) the Catholicks and Lutherans liv'd in Peace from the Treaty of Passau ; but there were very warm Disputes between those of the Confession of Augsburg and the Sacramentarians. Frederick, Elector Palatine, became a Calvinist. The Duke of Wirtemberg supported Brentius and Schmidelin, who were the Heads of the Ubiquitarians. Augustus, Elector of Saxony, Maurice's Son, stuck to the Terms of the Confession of Augsburg, according to the Limitations of Melancthon ; and his Brother John Frederick stood up for the high-flying Lutherans. The Divines of those different Parties wrote against one another. In order to appease those Disputes, the Elector Palatine and the Duke of Wirtemberg caus'd a Conference to be held at Maulbrun on the 10th of April 1564, which lasted six Days ; but their Divines could not agree. The

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(a) Hospit. hist.

same

same Year the Emperor *Ferdinand* died, on the 25th of July, and *Maximilan II.* King of the Romans succeeded him. The Confession of *Augsburg* was receiv'd at *Magdeburg* and *Rottemburg*. The *Switzers* drew up a Confession of Faith, which was perfectly *Zuinglian*, and was receiv'd in *Switzerland* and the *Low-Countries*. The *Lutherans*, who were not agreed among themselves, had several Conferences, and drew up several Formula's of Agreement; but none of them pleased both Parties. The rigid *Lutherans* held the real Presence; and the moderate, who were almost of the Opinion of the *Calvinists*, continu'd to dispute, and to persecute one another. *Calvinism* continu'd to be the establish'd Religion in the *Palatinate*, in the Territories of the Landgrave of *Hesse*, in the *Dutchy of Hannover*, and in some free Towns.

## C H A P. XXVIII.

*The establishing of Lutheranism and Calvinism in Hungary, Transylvania, and Poland. The Religion of the other Kingdoms of Europe.*

**L**UTHERANISM establish'd it self in the Provinces bordering upon the Empire (a), and enter'd *Hungary* during the Contest of the Emperor *Ferdinand* and *John Sepusa* for that Kingdom. The Emperor's Troops, which were full of *Lutherans*, brought it there; and it was afterwards set up by the Ministers, who were sent thither. The *Calvinists* likewise, tho' later, set up their Doctrine there, and settled in the *Lower Hungary*, as the *Lutherans* had done in the *Upper*. Necessity made the new Sects to be tolerated. In *Transsylvania* the *Lutherans*, *Zuinglians*, and *Socinians* (of whom I shall give you an account presently) settled themselves. The *Battori's*, Princes of the

(a) *Hosp. in his t.*

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Country, did all they could to banish them, but in vain. *Sigismund* preserv'd the Catholick Religion in *Poland* as long as he liv'd ; but *Sigismund Augustus*, who succeeded him in 1548, suffer'd *Lutheranism* to steal into his Kingdom, and allow'd *Lutheran* and *Calvinist* Churches to be settled. But the Kings of *Poland* continuing Catholicks, the Catholick Religion only was authoriz'd. The *Lutherans* and *Calvinists*, in order to maintain themselves, made an Agreement amongst themselves in a Synod at *Sendomir*. In *Sweden* and *Denmark* *Lutheranism* was maintain'd against the *Sacramentarians*, who had a Mind to introduce themselves into these Kingdoms. The *Vaudois*, who retir'd into the Valleys of *Piemont*, maintain'd themselves there in spite of the Duke of *Savoy*.

In *England* Heresy establish'd it self without much Opposition (a). Queen *Elizabeth* not being pleas'd with the Pope's Manner of receiving her Compliments, re-establish'd the Religion which had been establish'd in the Reign of *Edward VI.* and suppress'd the Exercise of the Catholick Religion. She took the Title of Supreme Head of the Realm, as well in Spirituals as in Temporals ; made her self Mistress of the Revenues of the Church ; establish'd Deputies and Commissioners for Ecclesiastick Affairs ; and introduc'd a new Liturgy in the vulgar Tongue, according to the Method of the *Lutherans*. She abridg'd the Church of several Things, such as Sacerdotal Habits, the Names of Prelacies and Dignities, the Custom of receiving the Sacrament kneeling, the Ordinations of Bishops and Priests, the Days appointed by the Church's Authority, the Celebration of Feasts, Altars, the Use of the Cross, and several other Ceremonies. Altho' the Opinion of the *Calvinists* prevail'd as to the real Presence, yet it was her Pleasure that Article should be express'd in general Terms, which should leave the Point undecided. She rejected the Doctrine of Inamissibility, Justification, and the Certainty of Predestination. For the rest, she stuck to what had been practis'd in the Reign of *Edward VI.* The Bishops, who would not take the Oath of Supremacy, nor consent to

(a) *Sandis.**Burnet.*

those

those Regulations, were depos'd ; the Ecclesiasticks banish'd ; Prelacies and Benefices given to *Lutherans* and *Calvinists* ; the Exercise of Religion, as it had been regulated, introduc'd every where ; and the Practice of the Catholick Church abolish'd by Visitors. She caused a Synod to be assembled at *London*, in 1562, in which a Confession of Faith was drawn up. She set forth several Edicts against the Catholicks, and establish'd in *England* that Religion which is profess'd there at this Day. But in her Reign the rigid Observers of the Discipline of *Geneva* made a separate Party, and were called *Presbyterians*, because they would not acknowledge Bishops. The Fanaticism of the *Puritans* began also in her Reign ; but their Heads were severely punish'd. The Protestants maintain'd themselves in *Scotland*, and form'd a strong Faction against the Regent ; but after her Death they were allow'd the free Exercise of their Religion, in 1560. The Catholicks soon became too weak for the Protestants ; and the States combined together against Queen *Mary Stuart*. The Earl of *Murray*, who was Governor of the Kingdom after the Disgrace of Queen *Mary*, perfected the Ruin of the Catholick Religion, and establish'd *Calvinism*. James VI. who was bred up in the Protestant Religion, being of Age to take the Government on himself, maintain'd the Religion newly establish'd in his Dominions ; and *Calvinism* prevail'd in them. The Hierarchy and Ceremonies of the Church were abolish'd, till such time as the Kingdoms of *England* and *Scotland* coming to be united, after the Death of Queen *Elizabeth*, the King oblig'd the *Scots* to receive the Ceremonies of the *English* Religion. The *Irish* being very bigotted to their Religion, it was very hard to introduce the new Opinions into that Kingdom ; and it was long before they got any great footing there. Queen *Elizabeth* sent Troops thither to quell the Rebels, and Ministers, whom she made Bishops, to establish the Protestant Religion there. She obtain'd her End in some Counties, but the rest continued stedfastly in the Catholick Faith. This was the State of Religion in all the Kingdoms of *Europe* at the end of the 16th Century.

## C H A P. XXIX.

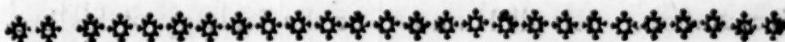
*The Origin of Socinianism.*

**A**BOUT the middle of this Century there arose a new Sect (*a*), which was call'd *Socinianism*, from *Socinus*, the Author of it. This Sect attack'd the Mysteries of the Trinity and Incarnation, *i. e.* they taught there was but one Person in God; and that Jesus Christ was not God, but a Man born of the Virgin *Mary*, by the Power of the Holy Ghost; and that the Holy Ghost was not a Person, but a simple Virtue of God. This Sect begun in *Italy*, in the States of *Venice*, about the Year 1546. Some bold and loose Persons began to vent that Doctrine in private Meetings. There were about forty of this Cabal, among whom was *Lalius Socinus*, whose Name was afterwards given to those of that Sect. Being discover'd, they were forced to fly, some to *Transylvania*, some to *Hungary*, and some to the *Turkish Dominions*. *Socinus* travel'd, and instil'd his Opinions into several Persons, particularly in *Poland* and *Moravia*. He likewise perverted his own Family (which was of *Siena*) by his Writings. *Funstus Socinus* his Nephew retired to *France*, and from thence to *Zurich* in 1562, to take possession of his Uncle's Estate. Some time before *Michael Reves*, known by the Name of *Servetus*, a *Spaniard*, had undertaken also to attack the Mystery of the Trinity; and having gone to *Geneva* as to a Place of Refuge, he was condemn'd to be burnt, and was executed in 1533. *Socinus*, and those of his Sentiments, finding there was no farther Safety for them in the Protestant, than in the Catholick States, retir'd into *Poland*. *Socinus* died there on the 3d of *May* 1604, and left several Disciples behind him, who had Churches in several Cities, but were afterwards driven from them, and oblig'd

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(a) *Biblioth. Fratr. Polon. Sanduc. bift. reform. Polon.*

to retire to *Silesia*, *Prussia*, *Moravia*, and *Transylvania*, where there are yet some Remains of them. They are not all of the same Mind ; for some were so bold as to say that Jesus Christ ought not to be called God ; others did not absolutely deny the Trinity, and the Incarnation, but embrac'd the Errors of the *Arians*.



### C H A P. XXX.

#### *The Succession of the Popes to the end of the Century.*

I HAVE given a distinct Account of the Popes who fill'd the Holy See to the end of the Council. Their Successors were as follows. *Pius IV.* did not live long after the End of the Council, for he d<sup>d</sup>ied the 9th of December 1565, and Cardinal *Alexandrinus* was chosen in his Place on the 7th of January : His real Name was *Michael Gisleri*, and was call'd *Alexandrinus*, because he was born in the Village of *Bosco* near *Alexandria* in 1504. He was of the Order of S. Dominick, and was made Commissioner of the Holy Office by the Favour of Cardinal *Caraffa*, who, becoming Pope, made him a Cardinal in 1557. *Gisler*, when he came to the Pontificate, took the Name of *Pius V.* He govern'd the Holy See with abundance of Prudence and Wisdom, and caus'd the Decrees of the Council of *Trent* to be exactly observ'd, and particularly that about Residence. He died in much Reputation for Sanctity on the 1st of May 1572.

*Hugh Boncompagni* of *Bologna* succeeded him. He had been created Cardinal by *Pius IV.* in 1565, and took the Name of *Gregory XIII.* He govern'd the Church of *Rome* almost thirteen Years, and died the 10th of April 1585, aged eighty three Years. It was he who procur'd the Reformation of the *Calendar*.

*Sixtus Quintus*, who succeeded him, was Son to a poor Peasant called *Francis Perrotti*, in the Town of *Grottes*, on the Borders of *Ancona*. He was born on the 13th of December 1521, and was call'd *Felix*. Afterwards he

took the Name of *Montalto*, from a City of that Name near *Grottes*. His Father was so very poor, that he was forc'd to keep Swine. Having met a *Franciscan* on the Road, call'd *Angelo Celleri*, who ask'd him the Way to *Ascoli*, he conducted him to *Ascoli*; and absolutely refusing to part with him, he became a *Cordelier*. He became a very able Preacher, and taught Divinity in several Places with Reputation. His ill Humour, or the Jealousy of his Brethren, brought many Persecutions on him among his own Order. He found a Way to get out of them, and accompanied Cardinal *Boncompagni* into *Spain*. Cardinal *Alexanderinus*, who was his Protector and Friend, being chosen Pope, called him to *Rome*, and made him General of his Order, then Bishop, and last of all Cardinal. He had no great Share in the Affairs during the Pontificate of *Gregory XIII.* but after his Death he was elected Pope on the 24th of *June* 1585, and took the Name of *Sixtus*. He govern'd the City of *Rome* with much Haughtiness and Severity, and died on the 27th of *August* 1590. Cardinal *Castangna*, who succeeded him, and was call'd *Urban VII.* did not enjoy that Dignity long; for he died eleven Days after his Election. *Nicolas Sfondrata* of *Milan*, one of *Gregory XIII.*'s Cardinals, who was called *Gregory XIV.* was not long in the Holy See, having been elected on the 3d of *December* 1590, and dying on the 15th of *October* the following Year. Cardinal *Antonio Fachinetti* was elected Pope on the 29th of *October*, took the Name of *Innocent IX.* and died at the end of two Months. Cardinal *Hippolita Aldobrandino* succeeded him on the 26th of *February* 1592, and took the Name of *Clement VIII.* He govern'd the Church of *Rome* till 1605. Nothing was done in *Italy* in those Pontificates that related to the General State of the Church; and so I have nothing to add to the History of them, unless to that of *Clement VIII.* in whose Pontificate arose the famous Dispute about Grace, which I shall have occasion to give an account of in the History of the following Century.

## C H A P. XXXI.

*Of the Provincial Councils held from 1550 to the end of the Century.*

THERE were several Provincial Councils held towards the end of this Century, pursuant to the Order which the Council of *Trent* had made for that Purpose (a). Some time after the Council was ended, certain Metropolitans valued themselves upon holding of Councils, in which they made Decrees and Canons conformable to those of the Council of *Trent*. The Cardinal of *Lorrain* was the first who set them the Example; for upon his Return from *Trent*, he held a Provincial Council at *Rheims* in 1564. in the Month of December, where he caus'd the Decrees of the Council of *Trent* to be receiv'd, and some Regulations to be drawn up about the Divine Office, and the Discipline of the Church. *Maximilian of Bergues*, Archbishop of *Cambray*, being desirous to make good his Claim to his new Dignity of Archbishop, which was contested with him by the Archbishop of *Rheims*, held a Provincial Council in 1565, where he made Canons agreeable to those of the Council of *Trent*. Saint *Charles Borromeo* held several Provincial Councils and Synods at *Milan*, in which he labour'd strenuously at the Re-establishment of the Discipline of the Church according to the Plan of the Council of *Trent*. The Bishops of *Spain* likewise held several with the same view at *Toledo*, *Saragossa*, *Salamanca*, and *Valentia*. There was one held in *Flanders* at *Malines*, in 1570. France likewise furnish'd a great many after that of *Rheims*, as that of *Rouen*, held by the Cardinal of *Bourbon* in 1581; a second Council of *Rheims* in 1583; those of *Bourdeaux* and *Tours* held the same Year;

(a) *Concil. tom. 16.*

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that of Bourges in 1584 ; that of Aix in Provence in 1585 ; and that of Toulouse in 1590. To those Councils we must also add that which was held at Avignon in 1594, and that of Aquileia in 1596. All those Councils made a great many Canons about Ecclesiastical Discipline, according to the Intention of the Council of Trent.



## C H A P. XXXII.

### Of the Assemblies of the Clergy of France, and of the Censures of the Faculty of Divines at Paris.

TOWARDS the end of the Century they began to hold regular Assemblies of the Clergy of France by Deputies. The first was that of Poissy in 1561. Then there was one held at Paris in 1567, where it was resolv'd that one should be held once every five Years. Those Assemblies granted Money to the King for the Necessities of the State, and constituted Rents out of the Revenues of the Clergy, to raise the Sums which they had granted to the King. They made Canons relating to the Discipline of the Church from time to time, and took care of the temporal Affairs of the Clergy, and made several Remonstrances to the King upon divers Heads, particularly upon the Reception of the Council of Trent, and the holding of Provincial Councils. This Usage has been continued, and is practised at this Day. Every five Years there were Assemblies held, at which were present Deputies from the first and second Orders of all the Provinces of the Kingdom, who granted to the King the Sums necessary for the State, regulated the Accounts of the Clergy's Receivers, and treated of the Ecclesiastical Affairs that offer'd themselves.

The Faculty of Divinity at Paris signaliz'd themselves by a great many Censures they made, not only against the Errors of the Lutherans and Calvinists, but also against several others advanc'd by private Persons, either in Books,

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in the Pulpit, or in *Theses*. There are a great many of those Censures which tend to preserve the Doctrine of the Church in its Purity, to maintain Discipline, banish Superstitions, reform Abuses, and defend the Rights of the King, and the Liberties of the Gallican Church.



### C H A P. XXXIII.

#### *Of Religious Orders, Congregations, and Reformations in the Sixteenth Century.*

NEVER were there more new Orders establish'd, nor more old ones reform'd, than in this Century (a). The Order of S. Francis produc'd three new Branches, viz. the Capucins, Recollets, and Penitents. The Institor of the Capucins was an *Observantine Brother*, call'd *Matthew de Basci*, of the Dutchy of Spoleto, of the Convent of Montefalcone, who took the Habit of a *Capucin*, and went into an Hermitage by the Pope's Permission. Other twelve Religious join'd him, and the Duke of Florence gave them an Hermitage in his Territories. Their Number increas'd, and in 1528 Pope Clement VII. approv'd that Congregation by the Name of the *Brothers Minors Capucins*. Paul III. confirm'd 'em in 1536, with permission to establish themselves, and granted them a particular Vicar-General. They were receiv'd in France in the Reign of Charles IX. and have above 400 Convents there at this Day. The Recollets were of the Order of the *Brothers Minors* of the Strict Rule, or the Reform'd, whom Leo X. reduc'd to one Body. They affected to live in a more austere Manner than the rest, and to observe the Rule of S. Francis to a tittle. Clement VII. caus'd particular Convents to be given them, where they took in or collected such as would fol-

(a) *Hist. des Ordres Relig.*

low their Reform ; and were from thence call'd *Recollects*. This Reform began in *Italy*, and was establish'd in *France* towards the Year 1584. The *Penitents* were at first only a Congregation of private Seculars, which afterwards became regular ; but they beginning to take too much Liberty, a Religious, call'd *Vincent Massard* of *Paris*, undertook to reform them towards the Year 1595. They settled themselves in a Village near *Paris*, call'd *Picpus*, from whence they were call'd *Picpusse*s. Pope *Eugenius IV.* had mitigated the Rule of the *Carmelites* ; and this Mitigation having made them fall into Looseness, S. *Theresa*, a Nun of that Order, in the Convent of *Avila* in *Castile*, reduc'd them to their former Austerity. She began with the Nuns, and then undertook to reform the Monks of that Order, being assisted by two *Carmelites*, who instituted the first Convent of the *Carmelites Déchaux* near to *Paris*. Pope *Clement VIII.* separated them from the *Matigés* in 1593. The Reform of the *Augustine Hermits* was instituted at a General Chapter of that Order, which was held at *Madrid* in 1588. From thence some of them went and set up in *Italy* ; and from *Italy* six or seven of them were brought to *France* in 1565, who settled in *Dauphiny*. They came not to *Paris* till 1607, where Queen *Margaret* caus'd a Convent to be built for them, which they afterwards left to the Reform'd *Augustins*, and went themselves to set up near the Gate of *Montmartre*.

The Brothers of Charity were instituted by S. *John de Dieu*, a Native of *Evora* in *Portugal*, a simple and unlearned Man ; but burning with a charitable Zeal, he began that Congregation in 1570. *Pius V.* approv'd it by his Bull of the 1st of January 1572. *Clement VIII.* confirm'd it, and *Paul V.* erected it into a Religious Order, restraining it to the three usual Vows, and a fourth to wait upon the Sick in the Dependence of their Ordinary.

The Congregation of the *Feuillans*, which is a Reform of the *Citeaux*, was instituted by *John de la Bariere*, Abbot of S. *Mary de Feuillans* in the Diocese of *Rieux* near *Toulouse*. After having possess'd that Abby in *Commendam*, he became a Monk in 1583, and coming to live in his Abby, he set up a very austere Manner of Life in it. He receiv'd Novices, and his Reform was approv'd in

1586 by *Sixtus V.* and erected into a Congregation in 1589.

There were also several Congregations of regular Clergymen instituted in this Century. That of the *Theatins* was one of the first; which was so called from *Peter Caraffa*, Bishop of *Theati* in the Kingdom of *Naples*, who embrac'd it before he was rais'd to the Pontificate by the Name of *Paul IV.* Pope *Clement VIII.* approv'd this Congregation in 1584. *Jerom Emiliani*, a noble *Venetian*, did in 1550 found the Regulars call'd *Somasques*, from the Place of their Abode between *Milan* and *Pergamo*. The End of this Coneregation was the Institution of *Orphans*. It was confirm'd by *Paul III.* in 154c. The Order of *Barnabites* was instituted by three *Italian* Gentlemen, who had been instructed by a famous Preacher call'd *Seraphin*, who counsell'd them to read *St. Paul* carefully, from whence they were call'd the *Clerks of S. Paul* and *Barnabites*, because they perform'd their first Exercises in a Church of *S. Barnabas*. Their Institution was approv'd by *Clement VII.* in 1533. They were call'd to *France* in the Reign of *Henry IV.* to be employed in the Missions of *Bearnes*.

There remains to be spoken of an Order more famous, and of greater Extent than all the rest; and that is the Order of the *Jesuits*. (a) They were instituted by *Inigo or Ignatius of Loyola*, who was born in 1491, in the Province of *Guipuscoa* in *Spain*. *Ignatius*, after having carried Arms in his Youth, resolv'd to devote himself to God, and went in Pilgrimage to *Notre Dame* at *Montserrat*, where he dedicated himself to the Virgin. Then he waited some time on the Poor in the Hospital of *Manresa*, where it is thought he wrote his Book concerning Spiritual Exercises. After this he went to *Jerusalem*; and having return'd to *Venice*, he went over to *Spain*, where he studied at *Alcala*, and got some Companions there, who led a retir'd Life, and fell about Catechizing. They would not suffer him to stay at *Alcala* and *Salamanca*, which oblig'd *Ignatius* to come to *Paris*, where he arriy'd in 1528. He continued his Studies there,

(a) *Hist. Jesuit.* *imag.* 1. *Sac. Maff. et Ribaden in vit. S. Ignat.*

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and form'd a Society of ten Persons, who engag'd themselves with him by a Vow which they made in the Church of *Montmastre* on the 15th of *August* 1534, to renounce the Riches of this World, and to go and preach the Gospel to Infidels, as soon as they had studied their Course of Theology; and that in case they could not accomplish their Vow in a Year, they would go and present themselves to the Pope, and offer him their Service, to be employed by him as he should judge proper. S. *Ignatius* having finish'd his Theology, made a Journey to *Spain*, where he found his old Companions had taken different Courses. Then he came to *Venice*, where his *French* Companions were to meet him, who came thither in 1537, and went to *Rome*, to ask leave from the Pope to go to *Jerusalem*, which they obtain'd without any Difficulty. But the War which was kindled between the *Turks* and the *Venetians* hinder'd them from putting that Resolution in execution. They fell a preaching in the State of *Venice*, and from thence went to *Rome*, to offer their Service to the Pope. There S. *Ignatius* form'd his Society, adding to the three usual Vows a fourth, to go into all the Countries of Believers and Infidels, whither it should please the Sovereign Pontiff to send them. The Pope employed some Members of that Society, and the King of *Portugal* sent to ask some of them to go and preach the Gospel in the *Indies*. S. *Ignatius* sent him *Roderick* and *Xavier*. In fine, *Paul III.* issued a Bull in 1540, on the 27th of *September*, by which he approv'd the Institution of that Society, (which desired they might be call'd *The Society of Jesus*) their Vows, Exercises, and Government, according to the Plan he had had of it, on condition, however, that the Number of their Members should not exceed Sixty; but by a second Bull of the 14th of *May* 1543, he remov'd that Condition, and left them at liberty to receive as many Members as they pleas'd. S. *Ignatius* was created General of that Society, which in a short Time spread over all the World. *Roderick* and *Xavier* were sent to *Portugal*, and from thence *Xavier* went to the *Indies*. *Favre* had *Germany* for his Lot, and *Arayoz* went to *Spain*. *Laines*, *Jay*, *Pasquier*, and *Bobadilla* shar'd *Italy*. *Eguia* was sent with some Companions to *France*. *Salmero* and *Pasquier* penetrated as far

as *Ireland* and *Scotland*. *Canisius* was called to *Bavaria*, and went from thence to *Poland*. In 1550 they obtain'd Letters Patent from *Henry II.* to settle themselves in *France* by Authority ; but before the Parliament would approve them, they order'd that they should be communicated to the Bishop and Faculty of Divines of *Paris*. Neither of them having been favourable to the Reception of the *Jesuits*, the Letters Patent for their Establishment were not approv'd. In the Reign of *Francis II.* they obtain'd a Missive Letter from the King and Queen Regent to the Parliament, which order'd the Registration of the Letters Patent granted in their Favour ; after having declar'd, that their Statutes and Privileges should neither be against the Laws of the Kingdom, the Liberties of the *Gallican Church*, nor the Rights of Curates, Chapters, or Bishops, the Parliament remitted them to a General Council, or to the next Assembly of the Clergy, to be taken care for. They address'd themselves to the Assembly of *Poissy*, and brought thither the Consent of the Archbishop of *Paris* to the Homologation and Approbation of the Letters and Bulls given in Favour of the *Jesuits*, with the following Restrictions ; that they shall not exercize any Episcopal Jurisdiction, nor preach the Word of God without the Permission and Consent of their Bishop, nor administer any Sacrament without Leave from the Curates, to whom they shall do no Prejudice ; that they shall not read or interpret the Holy Scripture either privately or publickly, without being allow'd by the Faculty of Divines, and the Universities ; that they shall not receive into their Company the profess'd Monks of another Order, and that they shall be receiv'd by Form of a Society or Company only, and not by Form of a new religious Order ; that they shall be bound to take another Name than that of *Jesus*, or of the *Jesuits* ; that they shall make use of no Privileges contrary to these Constitutions, and be oblig'd to conform themselves to the Common Law. The Assembly of the Clergy having seen this Consent, receiv'd and approv'd the Company of *Jesuits* by form of a Society or College, and not of a Religious Order newly instituted. In consequence of those Terms the *Jesuits* address'd themselves to the Rector of the University, who of his own proper Motion gave them Letters of Immatriculation on the 19th of September

1563, which the University presently oppos'd; whereupon the Affair was brought before the Parliament, and the Parties were order'd to employ their Council. In the mean while the Jesuits continued their Lessons, without being Members of the University. In the Reign of *Henry IV.* they were oblig'd to depart the Kingdom in 1594, but in 1603 they obtain'd Letters of Restoration.

(a) There were also in this Century new Institutions of Nuns. The *Penitent Nuns* had been establish'd in the preceding Century; and were shut up in a strait Cloister in 1552. The Order of the *Annonciades* was instituted by *Queen Jane*, Daughter of *Lewis XI.* after she separated from her Husband. The Female *Capucines* and *Feuillantines* were instituted in imitation of the Reform of the Male *Capucines* and *Feuillantines*. *S. Theresa* instituted the general Reform of the *Carmelites* in *Spain*, from whence she went to *France* in 1604.

As to Military Orders, King *Henry III.* instituted the Order of the *Holy Ghost*, in 1574. *Henry IV.* that of *Notre-Dame* of Mount *Carmel* in 1607, which was united to that of *St. Lazarus* by the Pope's Bull.

The Institution of so great a Number of new Orders did not cause the old ones to be abolish'd. I find none extinguish'd but that of the *Humiliez*, which was founded in the XIth Century, and which was become numerous and powerful in *Tuscany* and *Lombardy*. Pope *Pius V.* abolish'd it in 1571, because a Guardian of that Order, and some Religious, had conspir'd against *St. Charles Borromeo*, Protector of that Order, and one of them had shot a Pistol at him, out of spite at his labouring to reform them. The Pope, by his Bull of the 13th of *February*, suppress'd the General and Superiors of that Order, and abolish'd the whole Order, ordering the profess'd Monks to retire into Houses that should be assign'd 'em, there to lead a Life agreeable to their Profession, and that the Novices should be put out of their Monasteries, with Orders to the old Monks not to receive any more.

There remains nothing towards finishing this Century, but to speak of a great Number of considerable Authors in it, who wrote about Ecclesiastical Affairs.

## C H A P. XXXIV.

*Of the Authors of the fifteenth Century.*

Reuchlin **T**HIS Century was fruitful in very excellent Authors, who revived the Study of the holy Scripture, and the Fathers of the Church, with polite Learning, and the Knowledge of Languages. One of the first that had this Taste was John Reuchlin, a German born at Phorzeim, a City in the Marquillate of Dourlach in 1454. He applied himself to the Study of Languages, and perfected himself in it at Paris under the best Masters. He afterwards taught Greek and Latin at Basil, and compos'd Grammars and other Grammatical Books for the Use of Students. He was made Doctor of Law at Orleans, and taught in some Cities of France. When he return'd to Germany, Eberhard Count of Wirtemberg took him to be his Companion in a Journy to Italy. This gave him an Opportunity of conversing with several learned Men in that Country, and particularly with Hermolaus Barbarus. He chang'd his Name from Reuchlin to Capnio, which signifies Smoak in Greek, as Reuchlin does in German. When the Count of Wirtemberg return'd to Germany, he made Reuchlin his Embassador to the Emperor Frederick III. where he was very much taken notice of. The Emperor ennobled him, and made him a Present of a Hebrew Bible. Frederick dying in 1493, Capnio return'd to his Master, who, two Years after, made him his Deputy at the Diet of Worms, where the Count of Wirtemberg was made Duke of Suabia. That Prince, dying three Months after, left his Estates to Ulricus, his Brother Count Henry's Son; but another of his Nephews having possess'd himself of his Dutchy, banished Capnio, who retir'd to Worms. The Elector Palatine sent him to Rome, where he staid above a Year. On his return the Affairs of Suabia had another turn, the Usurper was driven away, and Ulricus restor'd. Capnio was recall'd, and made a Triunvir of the League of Suabia. Towards the end of his Life he had a very warm Dispute with the Divines of the University of Cologn

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Cologne. A Jew call'd *Pfefferkorn*, after having pass'd for the *Messiah* among those of his Nation, was convicted of Imposture, and became *Christian*. He persuaded *James Hockstrat*, a Dominican, Inquisitor of Germany, and *Arnold de Tongre*, Professor of Divinity at *Cologne*, that it was proper to burn all the Jewish Books; for which end they ask'd an Edict from the Emperor *Maximilian*. *Pfefferkorn* run about every where with this Edict, seiz'd their Books, and made them redeem them underhand. The Jews having ask'd the Revocation of this Edict, the Inquisitor order'd the Universities of *Cologne*, *Mentz*, *Erford* and *Heidelberg*, to appoint Deputies to give their Opinion upon that Occasion with *James Hockstrat*, *Capnio*, and *Victor of Corbe*. *Capnio's* Opinion was, that they ought to burn the Jewish Books that were full of Blasphemies against Jesus Christ and the Virgin; but that they ought not to meddle with their other Books, nor with the *Talmud*. This Opinion of *Capnio* having come to *Pfefferkorn's* Knowledge, he compos'd a Book in *German* to refute it, by the Title of *A Manual Mirror*, to which *Capnio* replied in another, entitled *An Ocular Mirror*, wherein he accus'd his Enemies of having vented several Calumnies against him. On the other hand the Divines of *Cologne* accus'd *Capnio* of having advanc'd erroneous and heretical Propositions in that Work; to which he answer'd in an Apology. The Inquisitor *Hockstrat* summon'd him before him; but he refus'd to appear by a Proctor, and appeal'd to *Rome* from any thing he should do. Notwithstanding this Appeal *Hockstrat* pass'd a Sentence, by which the *Ocular Mirror* was prohibited. *Capnio* appeal'd from that Sentence to the Holy See, which remitted the Cognisance of that Affair to the Bishop of *Spire*, and the Elector Palatine, who appointed Judges, whom *Hockstrat* would not acknowledge. While the Proces was going on at *Spire*, the Divines of *Cologne* caus'd the *Ocular Mirror* to be burnt. The Matter was carried to *Rome*, *Hockstrat* appear'd before the Commissioners appointed by the Pope, but they did not favour him; and all he could obtain of the Pope was a Suspension. *Reuchlin's* Adversaries were at last oblig'd to come to an Accommodation with him, to pay the Charge of the Prosecution, and to consent that a Sentence of Absolution

solution should be given at *Rome* in his Favour. *Reuchlin*, who had settled at *Ingolstadt*, was oblig'd to leave it, because of the Plague, and retir'd to *Tubingen*, where he died on the 30th of July 1522, aged sixty seven Years. *Reuchlin* was one of the most learned Men of his time, and was the 30th first who applied himself to the Study of the Jewish Books, and their Cabalistical Learning. He perfectly understood *Hebrew* and *Greek*, and spoke *Latin* very purely and elegantly. He wrote several learned Books ; the chief of which is that which is intituled, *Concerning the marvellous Word*, to prove the Truth of the Christian Religion.

It would be hard to find an Author in this Century that understood the Languages better ; but I am going to mention one, whose Name and Reputation are very great, who wrote many more Ecclesiastical Books ; and that is the famous *Erasmus*. He was the Son of *Gerard*, and *Margaret* Daughter to a Physician at *Gouda*, to whom *Gerard* had promis'd Marriage, and by whom he had two Children, the youngest of which was call'd *Desiderius Erasmus* from his Infancy. *Gerard* would have married that young Woman, but her Relations being against it, he left the Country privately, leaving *Margaret* big with her second Son, who was born at *Rotterdam* on the 27th of October in 1465, or 1466, or 1467 ; for it is not exactly known in which of those Years he came into the World. His Father, having receiv'd false News that *Margaret* was dead, became a Priest. When *Erasmus* could read, he was one of the singing Boys of the Cathedral of *Utrecht*, and afterwards studied Humanity in a College of *Deventer*. He lost his Mother when he was but 13 Years of Age ; and his Father who returned to the *Low-Countries*, died some time after. The Guardians of these two Children oblig'd them to become Regular Canons in the Monastery of *Stein* near *Ghent*. As their Calling was forced, so they did not continue long in their Profession. When *Erasmus*'s Brother left the Monastery he became extravagant, whereas *Erasmus* applied himself wholly to Study, and always led a regular Life. He liv'd some time in the Monastery of *Stein*, and began to write Books there, as appears by his small Treatise concerning the Contempt of the World. He was ordain'd Priest by the Bishop of *Utrecht* on St. *Mark's* Day

Day in 1492. Some time after, *Henry de Bergue*, Bishop of *Cambray*, had a mind to take him home to his House, resolving to carry him to *Rome*. *Erasmus* being extremely glad of that Opportunity accepted the Proposal, and went from his Monastery with the Permission of the Bishop and his Superiors, however without quitting his Habit of a Regular Canon. He came to *Paris*, there to finish his Studies, and liv'd in the College of *Montaigne*. After several Journys into *Flanders*, *England* and *Italy*, he settled at *Basil*, and did not quit that City till such time as it receiv'd *Zuinglianism* in 1529. When he departed from *Basil*, he went to take up his Abode at *Friburg*, from whence he return'd to *Basil*, where he died on the 12th of July 1536.

*Erasmus* was without dispute the ablest Man of his time, as well as the most laborious and diligent. It is chiefly to him we owe the Restoration of polite Learning, the first Editions of the Fathers, Criticism, and a Taste of Antiquity. He made a new Version of the New Testament in *Latin*, with Notes and Paraphrases, and likewise made Translations of several of the Greek Fathers, wrote some Pieces of Devotion and Morality, and a great Number of Letters, not to speak of several Books of Grammar, Rhetorick and Philosophy, and a Volume of Apologies, which he was obliged to make in his own Defence; for the Liberty he took of rebuking and censuring the Vices of his time, and particularly of the Ecclesiasticks and Monks, drew upon him abundance of Adversaries. *Noel Beda*, Syndick of the Faculty of Theology at *Paris*, caused several Propositions taken from the Works of *Erasmus* to be censured in 1527. *Erasmus* published this Censure himself in 1532, with Explications and Declarations upon every one of these Propositions, which he address'd to the Faculty, with a Preface full of Respect to, and much to the Honour of that Body. There were besides abundance of other Divines who attack'd him, and accus'd him of Error or Heresy, such as *James Hockstrat*, and *Latomus Flemings*; *James Lopez Stunica*, a Spaniard; *Edward Leigh*, an Englishman; *Alberto Pio*, Prince of *Carpi*, an Italian; *Peter Sutor*, a Franciscan *Carthusian*. Altho he was much sollicited and wheedled by the *Lutherans*, yet he would never join with them; but even wrote

wrote against *Luther* about Free-Will, and had Disputes with the *Lutherans* upon the Affair of Religion. He still continued stedfast to the Catholick Church, and respected the Sovereign Pontiffs, who had a particular Esteem for him. *Leo X.* *Adrian VI.* and *Clement VII.* gave him high Elogiums, and shew'd him singular Marks of their Affection : and Pope *Paul III.* had a mind to have made him a Cardinal. The Emperor, the King of *France*, and most of the other Christian Princes wrote obliging Letters to him. All the able Men of his time kept up Correspondence with him by Letters. In fine, there never was a learned Man more esteemed and honoured than *Erasmus*.

To *Erasmus* we must join *Ludovicus Vives* of *Valencia* in *Spain*, who also excell'd in the *Belles Lettres*. After having ended his Course of Philosophy at *Paris*, he taught the *Belles Lettres* in the University of *Louvain*. *Henry VIII.* King of *England*, call'd him over to *England*, to instruct his Daughter, Princess *Mary*. The Freedom with which *Vives* spoke and wrote against the Divorce of that Prince from Queen *Catharine*, caus'd him to be seized, and kept Prisoner six Months in *England*. At last he obtain'd his Liberty to return to the *Low-Countries*, and took up his Abode at *Bruges*, where he was married, and profess'd the *Belles Lettres* till his Death, the Year of which is uncertain ; some place it in 1536, others in 1537, many in 1541, and some few in 1545. He has left us five Books of the Truth of the Christian Religion, and a Commentary upon St. *Augustine's* Books of the City of God. To those *Beaux Esprits* we may add *John Baptista Spagnoli*, commonly call'd *John of Mantua*, because he was of that City, a *Carmelite* and Poet, who died in 1516. He publish'd several poetical Pieces, among which there are some upon Ecclesiastical Subjects. Nor must we forget to place in the same Rank, *Henricus Cornelius Agrippa*, a Native of *Cologne*, Secretary to *Maximilian I.* who after having born Arms and travelled into several Countries, made several publick Lessons at *Dole* upon *Reuchlin's* Book, *De verbo mirifico*. This Affair having displeas'd the Monks, he went to *England*, where he labour'd upon the Epistles of St. *Paul*. He return'd shortly after this to *Cologne*, and there gave Lectures in Divinity. But being

being weary of that Employment, he took up Arms again, and went to *Italy* to list himself in the Army of *Maximilian*, where he continued till such time as the Cardinal of *Santa-Crux* invited him to *Pisa*, to be the Divine of the Council. Afterwards he taught Divinity publickly at *Pavia* and *Turin*. From thence he return'd to *Metz*, where he perform'd the Functions of Syndick, Advocate and Orator of the City. The Persecutions which the Monks rais'd against him, oblig'd him to go to his own Country ; but he did not continue long there ; for he practis'd Physick in *Geneva*, *Switzerland* and *France*, where he was made Physician to *Louisa of Savoy*, Mother to *Francis I.* But falling out with that Princess, he retir'd to the *Low-Countries*, where he was made Historiographer to *Charles V. Margaret of Austria*, Governess of that Country, being dead, he made her Funeral Oration. The Treatise of the Vanity of Sciences, which he published at *Antwerp* in 1530, and that concerning occult Philosophy, which he published soon after, drew upon him abundance of Adversaries, who put him out of Favour at the Emperor's Court. He was obliged to retire to *Bonne*, from whence he went thro *France*, and arriv'd at *Grenoble*, where he died in 1535. He understood the Languages well, and was an able Divine enough ; but he was too fond of the *Jewish Cabbala*, and had peculiar Notions ; which does not hinder us however from receiving Benefit from his Theological Works.

To come to the Authors who treated of Divinity or Controversy before the Heresy of *Luther* appeared, there were two famous Doctors of the Faculty of Theology of *Paris*, of the College of *Navarre* ; *John Major a Scotchman*, who wrote a more learned and more ample Commentary upon the Master of Sentences than any that had yet appeared ; and *James Almain*, of the City of *Sens*, who was chosen by the Faculty of Theology of *Paris* to answer *Cajetan's* Treatise concerning the Pope's Authority, which that *Italian* Divine rais'd above that of Councils. He wrote several Treatises of Scholastick Theology, moral Works, and Pieces concerning the Power of the Church and the State ; and died in 1515. After the Heresy of *Luther* appear'd, the most famous Divine

Divine who attack'd it was James Hockstrat, a Dominican of the Low-Countries. He attack'd, as I told you, Reuchlin and Erasmus, and was one of the first that fell upon Luther's Theses. Sylvester Mozolin, known by the Name of Priero, a Village in Montferrat where he was born, Master of the sacred Palace, was also one of the first that wrote against Luther; and died in 1520. The greatest and most zealous Controversist against Luther, was the famous John Eckius, Professor of Ingolstad. He was the chief Agent at the Conferences of the Catholicks with the Lutherans and Sacramentarians, and never gave over writing Books of Controversy against them as long as he liv'd. He died at Ingolstad in 1543, aged 57 Years. To him we may compare John Cochleus, who was the Advocate of the Catholicks for thirty Years, and the indefatigable Adversary of the Hereticks; for from the Year 1521 to 1550, he never fail'd to set forth some controversial Work against the Hereticks every Year. However he was never so much esteem'd by the Catholicks as Eckius, nor fear'd by the Hereticks. He died at Breslau in 1552. James Latomus Doctor at Louvain, did also signalize himself by a great Number of controversial Works. Josse Clicteone was the first Parisian Divine that wrote against Luther, and one of the best Controversists of his time. Thomas Illyricus, an Italian, a Brother Minor, wrote several Treatises of Controversy. John Driedo, Doctor and Professor of Divinity, was one of the most solid Controversists, as well as the most judicious, and most moderate of his time. He died at Louvain in 1535. After these we must not omit to mention John le Fevre, Bishop of Vienna, who also attack'd Heresy by word of Mouth, and by Writing. Cardinal Cajetan, whose true Name was Thomas de Vio, a Dominican, was one of the most famous Divines of that time. He labour'd upon the Summa of S. Thomas, and the Holy Scripture, and publish'd several small Pieces upon different Points of Theology. He died in 1534. We may place in the Number of solid and learned Divines, Claud de Seyssel, a Savoyard, Bishop of Marseille, and afterwards Archbishop of Turin, who wrote an excellent Treatise against the Vaudois, and died in 1520. Paul Cortez

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Cortez signaliz'd himself by giving the Treatise of Sentences in pure *Latin*; and likewise wrote a large Treatise concerning the Cardinalate. *James Wimphelingius* of *Schlestat* enrich'd the Church and Commonwealth of Letters with several excellent Writings, and died in 1528. *Anthony de Lebrixia*, a Spaniard, who took the Name of *Nebrisenses*, an able Man in all manner of Sciences, is placed among the Ecclesiastical Writers, because of his learned Dissertations upon several difficult Passages of the Bible. He died on the 2d of July 1522, aged 77 Years. *Matthias Ugonius*, Bishop of *Famagousta*, in *Cyprus*, publish'd a Treatise concerning Councils, entitled *Synodia Hugonia*, which was approved by Pope *Paul III*. He likewise wrote a Treatise concerning Patriarchal Dignity. *John Fisher*, Bishop of *Rochester*, and *Thomas More*, Chancellor of *England*, recommended themselves very much by their Constancy in disapproving the Conduct of *Henry VIII*, King of *England*, and both suffer'd Death for the Truth; the former on the 17th of *June 1535*, and the latter on the 16th of *July* following, and both of them left excellent Works in Controversy and Morality.

*Albert Pighius*, a Fleming, followed *Adrian VI* into *Spain*, and then to *Rome*, where he died in 1543. He wrote a great many Theological Books, the most considerable of which is that concerning the Hierarchy. He likewise wrote several Treatises against *Luther*: He had peculiar Opinions, altho he had much Learning and Reading. *Francis Victoria of Navarre*, after having studied in the University of *Paris*, and taken his Degrees there, returned to *Spain*, became a Brother Preacher, and taught Divinity at *Salamanca*, where he died on the 14th of *August 1546*. The thirteen Lectures in Theology, which he has left us, are very judicious and solid. The Cardinals *Sadolet* and *Contarini* were the most polite Divines that wrote in that Century. *Gregory Cortez of Modena*, and *Christopher of Longueil* imitated them. *Beatus or Bildius Rhenanus*, who died in 1547, was a great Master of Ecclesiastical and profane Antiquity; he gave us an Edition of *Tertullian*, and several Works of the Fathers. *John Ganeus*, Dr. of *Paris*, made

made very useful Notes upon the New Testament, publish'd some other Works, and died in 1549. *Augustinus Steuchus de Eugubio* wrote very learned Works upon the Holy Scripture; he died in 1550. *Frederick Nausea*, who died at the Council of Trent in 1552, acquired much Reputation by his Sermons.

All the Authors, whom I have as yet mention'd, flourish'd in the first fifty Years of this Century. Those who flourish'd in the last fifty Years of it, do not yield to those I have already mentioned, either for Number or Capacity. They furnish us with excellent Commentators upon the Holy Scripture, such as *Francis Titleman* of the Diocese of Liege, a Franciscan, who wrote Paraphrases and Notes upon several Books of the Old and New Testament, and died in 1553, aged forty six Years. *Adam Sasbough* of Delft (who died in the same Year) wrote Commentaries upon the Epistles of S. Paul, which are esteem'd by the Learned. *Claud Guillaud*, Doctor of Paris, who wrote Commentaries upon some Books of the New Testament. *John Ferus*, a German, of the Order of the Minors, who died in 1554, Author of large Commentaries upon the Pentateuch, and several other Books of the Old and New Testament. *Ambrose Catharine of Siena*, Bishop of Corza, who, besides his Commentaries on the five first Chapters of *Genesis*, the Epistles of S. Paul, and the canonical Epistles, in which he handles several Questions of Controversy and Theology, wrote Treatises about Predestination and Reprobation, wherein he follows a new System; several Pieces upon the Conception of the Virgin, and divers controversial Works. He maintain'd in the Council of Trent, and afterwards in his Writings, that the Righteous might be certain of their Justification. He likewise maintain'd, that the inward Intention of the Minister is not necessary for the Validity of the Sacrament, and published several other Treatises upon curious Questions. *Isidorus Clarius*, a Religious of Mountcassin, and afterwards Archbishop of Foligno, recommended himself by his Preaching, and his learned Notes upon the Holy Scripture. He died in 1555. *John Gropper*, Arch-deacon of Cologn, was a great Controversist of that time. He has left us an excellent Treatise

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Treatise of the Eucharist, which is the first Work wherein that Matter is handled to the bottom. *Paul IV.* would have made him Cardinal in 1555, but he refus'd that Dignity. He died at *Rome* on the 9th of *March* 1558, aged fifty seven Years. *Alphonsus de Castro*, a Spaniard, and a *Franciscan*, wrote a History of all the Heresies, and refuted them at the same time in a large Volume. *Cardinal Pool* not only distinguished himself by his Legations, but also by some controversial Treatises written in a rhetorical Style. *Rouard Tyapper*, a Divine of *Louvain*, wrote several controversial Treatises. *Lewis Lippoman*, a *Venetian*, Bishop of *Pergamo*, who was employed by the Pope in divers Negotiations, understood the Languages, History, and Ecclesiastical Antiquity: He made a Collection of the Lives of the Saints, of the *Catena* of the Fathers upon the Scripture, and divers other Treatises, and died in 1559. *Joachimus Peronius*, a *Benedictine* Monk, of the Abby of *Cormeri*, who died the same Year, was much employ'd in Translations of the Greek Authors and Fathers into *Latin*. *Robert Cenalis* Doctor of *Paris*, first named to the Bishoprick of *Vence* in 1530, then to that of *Riez*, and last of all to that of *Avranches* in 1532, was one of the most learned Men of his time. He wrote several controversial Books, both in *Latin* and *French*, printed from 1541 to 1560, which was the Year of his Death. In *Spain*, *Dominicus Soto*, a Divine of *Salamanca*, who assisted at the Council of *Trent*, acquired much Reputation by the great Volumes of Divinity which he publish'd. *Melchior Canus*, a Brother Preacher, Scholar to the famous *Francis Victoria*, profited so much by the Lessons of that excellent Master, that he surpass'd him both for Learning and Politeness. His Work of theological Common-Places, and his Treatises concerning the Sacraments, are excellent in their Kind. He assisted at the Council of *Trent*, and died in 1560. We must likewise place *George Cassander* in the Rank of the most able Men of that Century. He was from the Isle of *Cassandt* near *Bruges*: He understood the Languages to Perfection, and had studied Ecclesiastical Antiquity to good purpose. He employ'd himself particularly to find out means how to reconcile the

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Protestants with the Catholicks, and with that Intent compos'd his Book, entitul'd, *The Duty of a pious Man, and the Consultations address'd to the Emperor Maximilian II.* who had ask'd his Opinion about Controversies. He likewise wrote a Treatise concerning the Liturgy, and the Divine Office, and some Pieces against the *Anabaptists*. He died on the 3d of February 1566, aged fifty two Years and five Months. *Hessels*, and some other Catholick Authors, thought he sometimes granted too much to the Hereticks, and that he advanced too bold Propositions; but he still continu'd in Communion of the Catholick Church. He declar'd he would submit himself to her Judgment, and highly condemn'd the Authors of the Schism, and their chief Errors. *John Hessels*, whom I have just mention'd, was a *Louvain Doctor*, who was sent to the Council of *Trent*: He wrote a Catechism, and several controversial Books. We must not confound him with another *John Hessels*, likewise a *Louvain Doctor*, who was sent before him to the Council of *Trent*, and wrote a Dissertation upon the History of *Nectarius*, about the Abrogation of the Penitentiary. Among the famous Canonists of this Century, they reckon *Thomas Campegio*, Son to the famous Lawyer of *Bologna*, *John Campegio*, and Brother to Cardinal *Laurentio Campegio*, who succeeded him in the Bishoprick of *Feltri*. He was one of the first Bishops that were present at the first opening of the Council of *Trent* in 1545. He died at *Rome* on the 11th of January 1564, aged sixty four Years. He left several small Treatises about Ecclesiastical Polity, the most considerable of which is his Treatise about Councils, dedicated to Pope *Sixtus IV*. He likewise wrote against Plurality of Benefices, and against the Simony for Annats and Reserves, and about beneficiary and canonical Matters. *Onuphrio Panvini* of *Verona*, an *Augustin Frier*, was perfect Master of the *Roman Antiquities*. He applied himself diligently to Ecclesiastical History, and, as an Essay, gave a Chronicle of the Popes and Cardinals in 1547. Altho he died in 1568, when he was but thirty nine Years of Age, yet he had written a great many Books, full of Discoveries and prodigious Learning. The most considerable

derable of them is a Work concerning the Primacy of S. Peter, which is both learned and exact. He likewise publish'd several single Treatises concerning the Rites in burying of the Dead, the seven principal Churches at Rome, the Titles of Cardinals, the Origin of the blessed Loaves of Wax, which are call'd *Agnus Dei*, of the Sybils, &c. *Sixtus of Siena*, a converted Jew, enter'd into the Order of the *Dominicans*, and dedicated the rest of his Life to Preaching, and composing of several Works upon the Scripture : We have a considerable one of them, entitul'd, *Bibliotheca Sancta*, where he treats amply of every thing that concerns the sacred Authors and Books. Among the great Men whom the Faculty of Divines at *Paris* produc'd in this Century, there is none more illustrious than *Claud Despense*, who labour'd usefully for the Church by his Sermons, Conferences, and Writings. He died in 1571, in the sixtieth Year of his Age. He comprised the chief Points of Discipline in his excellent Commentaries upon S. Paul's Epistles to *Timothy* and *Titus*. He maintain'd, that the Consent of Fathers was necessary for the Validity of the Marriage of the Children of the Family. In his Books of Continence, and Adoration of the Eucharist, he exhausted all that could be said upon these Subjects. His Treatise of publick Mass is also a curious Collection of Testimonies of the Antients about celebrating the Mass. In fine, all the Works of *Despense* are learned, and compos'd of Passages out of the Fathers, and Examples drawn out of Ecclesiastical Antiquity. The Treatise wherein he maintain'd, that in the first Ages of the Church the Christians paid no Worship to Images, brought him to some Trouble ; but he got free of it, by reducing himself to the simple Question of Fact, which is of no prejudice to Right. *Michael Medina*, a Spanish Monk of the Order of S. Francis, Disciple to *Alphonsus de Castro*, a very able Divine, and well skill'd in the Oriental Languages, flourish'd towards the end of the Century, and compos'd a huge Work upon Religion. *Francis Baudouin*, a Lawyer, enrich'd the Publick with several Monuments of Ecclesiastical Antiquity, and some controversial Treatises against *Calvin*. *Anthony de Mouchy*, Doctor of the Sor.

*Sorbonne*, who greciz'd his Name by turning it to *Demon-  
chares*, did more mischief to the *Hugonots* by his Enqui-  
ries, than by an indigested large Work which he pub-  
lish'd about the Sacrifice of the Mass. He died in 1574,  
Dean of the Faculty of Divinity in *Paris*. *Bartholomew  
Caranza* of *Navarre* maintain'd warmly in the Council  
of *Trent*, that the Residence of Bishops was *jure divino*.  
*Philip II.* King of *Spain*, made him Archbishop of *To-  
ledo* in 1557. He assist'd *Charles V.* at his Death. *Ca-  
ranza* was seiz'd, put in the Inquisition, and carried to  
*Rome*, where he was kept ten Years in the Prisons of the  
Inquisition, upon suspicion that that Prince did not die a  
Catholick. He was condemn'd to make Abjuration of the  
Errors that were laid to his Charge: and altho' there was  
no Evidence against him, yet he execut'd the Sentence,  
and was sent to the Convent of *Minerva*, where he  
died in 1576, aged seventy two Years. He gave us an  
Abridgment of the Councils, which is very much esteem-  
ed. *Laurentius Surius*, a *Carthusian* of *Cologn*, render'd  
himself famous in this Century, by his Collections of  
Councils, and Acts of the Saints, abundance of Tran-  
slations of devotional Books out of *German* into *Latin*,  
and by several other Works. Cardinal *Hosius Stanislaus a  
Polander*, one of *Pius the IVth's* Legates, whom he made  
choice of to assist at the Council of *Trent*, was one of the  
greatest Controvertists of that Age, and wrote a great ma-  
ny curious Books upon the controverted Points. He was  
Bishop of *Warmia*, whither he retir'd, at the dismising  
of the Council, was afterwards called to *Rome*, and was  
made great Penitentiary by Pope *Gregory XIII.* He died  
near *Rome* in 1579, aged seventy six Years. *Stephen  
Durand*, first President of the Parliament of *Tholouse*,  
has left us a very learned Work upon Sacred Rites. He  
was murder'd by the Party of the League at *Tholouse* in  
1589. *Jerom Osorius* of *Lisbon* in *Portugal*, who died  
Bishop of *Sylves* in 1580, publish'd abundance of ex-  
cellent Works upon the Holy Scripture, and different  
Subjects. Towards the end of this Century, France fur-  
nish'd us with one of the most able Men in the *Greek*  
Tongue that ever was, and that was *James de Billy*, Ab-  
bot of S. *Michael in Lerme*, who labour'd with marvellous  
Success

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Success in the Latin Translation and Edition of the Works of S. Gregory of Nazianzen, Isidore of Damietta, and some other Greek Fathers. He died in 1581. He had a Brother call'd John de Billy, a Carthusian, who publish'd some devotional Works, and some Translations of the Works of the Fathers. *Nicolas Sanders*, an Englishman, after having been Professor at Oxford, was oblig'd to leave England, upon Queen Elizabeth's Accession to the Crown, and retired to Rome; and after having follow'd Cardinal Hosius to the Council of Trent, he went and profess'd Divinity at Louvain. Pope Pius V. recall'd him to Rome in 1571; and Gregory XIII. sent him to Spain in quality of Nuncio, and afterwards to Ireland, where he died about the Year 1580. He wrote a History of the Schism of England, a Treatise concerning the visible Monarchy of the Church, according to the Principles of the Italians, and several other controversial Works.

Among the Jesuits who flourish'd towards the end of this Century, are *John Maldonat*, *Alphonsus Salmero*, and *Francis Turrian*, who were valuable for their Learning. *Maldonat* was a Spaniard, and taught Philosophy at Salamanca before he enter'd into the Society of the Jesuits, which he did in 1562. He was sent to Paris, where he taught Philosophy, and afterwards Divinity, to a great concourse of Scholars. He had a Dispute with the Faculty of Theology at Paris, about the immaculate Conception of the Virgin. He had treated that Subject problematically in his Lessons, which the Rector of the University complain'd of in the Assembly of the University. Deputies were appointed to carry that Matter before *Peter de Gondi*, Bishop of Paris: He assembled twelve Doctors of the Faculty of Divinity, and according to the Opinion of the greatest part of those Doctors, declared, That *Maldonat* had advanced nothing heretical, nor contrary to Religion and Faith. The Faculty of Theology being assembled in a Body, declared on the contrary, that it ought to be maintained, that the Conception of the Virgin was immaculate. The Bishop of Paris excommunicated the Dean, and the Syndick of the Faculty: They appeal'd from the Injury of that Sentence to the Parliament: The Cause was pleaded there, and it was ordain'd, that those two Doctors should be absolved

absolved *ad cautelam*; and the Affair rested there. But this Contest obliged *Maldonat* to retire to *Bourges*, where he died in 1583. Altho he wrote a great deal, yet he published nothing in his Life-time. After his Death they printed his Commentary on the four Evangelists, which is very valuable; Commentarys upon the four major Prophets, and on some other Books of the Old Testament. In fine, his Treatise upon the Sacraments, and several other small Pieces, were published about thirty Years ago. *Salmeron* of *Toledo*, was the youngest of the first Companions of S. *Ignatius*. He preach'd with Applause in the Cities of *Italy*; made many Journeys into divers Parts of *Europe*, and assisted at the Council of *Trent*. He died in 1585, aged 69 Years. He composed a large Work upon the Holy Scripture, which makes sixteen Volumes in Folio. *Turrian*, who was of the Diocese of *Valentia* in *Spain*, after having spent several Years in searching the Libraries of *Italy*, for the Works of the Greek Authors which had not yet seen the Light, in order to publish them, assisted at the Council of *Trent*, and did not enter into the Society of the Jesuits till 1566, being very much advanced in Years. He spent the rest of his Days in *Germany*, where he continued to write, and died there on the 9th of November in 1584, near eighty Years of Age. He wrote abundance of Books, and published several Translations of the Works of the Antients. To these we may join *Francis Tolet*, of *Cordua*, Disciple to the famous *Dominicus Soto*, who entered into the Society of the Jesuits in 1558, was advanced to the Dignity of Cardinal by *Clement VIII.* and died in 1593. He left large Commentaries upon several Books of the Holy Scripture. *Peter Canisius* of *Nimeguen* entered into the same Society in 1543; and was the first Provincial of the Jesuits in *Germany*. He composed a Treatise of the Christian Doctrine, Catechisms, and several other devotional Works. *Francis Ribera*, a Spaniard, Professor of Divinity at *Salamanca*, has left us an excellent Commentary upon the twelve minor Prophets. Those Authors call to my remembrance some other able Commentators upon the Holy Scriptures, and learned in the Languages, such as *John le Mercier*, known by the Name of *Mercerus* of *Uex* in *Languedoc*, Professor Royal, a great Master of

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Languages, and Successor to the famous *Vatablus*, who wrote excellent Commentaries upon several Books of the Old Testament, and died in 1570. *Cornelius Jansenius*, Doctor of *Louvain*, and Bishop of *Ghent*, whose Harmony of the Gospels, and Commentary are generally esteemed. He died in 1576, aged sixty six Years. *Benedict Arias Montanus*, who understood the Holy Scriptures to great Perfection, was pitch'd upon to labour at the Edition of the Polyglott Bible of *Philip II.* in which he inserted particular Treatises upon several Points relating to critical Questions which may be made upon the Bible. He likewise wrote Commentaries upon several Books of the Holy Scripture, and died in 1593, aged seventy one Years.

The Universitys of *Louvain* and *Doway* were fruitful in this Century of learned Divines, and good Criticks, whereof I have already mentioned several: I shall add to them *John Molanus*, who publish'd the Martyrology of *Uuard*, with learned and judicious Notes; with several other Treatises in History and Theology. *Christianus Adrichomius of Delft*, who was the first that undertook to give an exact Geography of the Holy Land, printed after his Death, with a Chronology of the History of the Bible. In his Life he published the Life of Jesus Christ, and a Discourse concerning Christian Blessedness, and died in 1583. *Cunerus Petri*, a Zealander, Doctor of *Louvain*, made Bishop of *Leuward*, and removed by the *Anabaptists*, who wrote small Pieces upon Grace, Predestination, Justification, Free-will, Indulgences, &c. and died at *Cologn* in 1580. *William Lindanus of Dort*, Bishop of *Ruremond*, and afterwards made Bishop of *Ghent* three Months before his Death, which happen'd on the 4th of November, in 1583. who publish'd a great controversial Work, entituled, *Panoplia Evangelica*, and several small Treatises for the Use of the Church. *John Lens*, a Fleming, who wrote several solid and judicious controversial Works, and died on the 2d of July 1593. *William Alan*, an Englishman, who settled at *Doway*, where he was received Doctor of Divinity, made Cardinal by *Sixtus V.* in 1587, and Archbishop of *Malines* in 1589, died at *Rome* on the 16th of October 1594, aged sixty three Years; who wrote a Treatise concerning the Sacraments of the Church, in Latin,

*Latin*, and several small controversial and devotional Pieces in *English*. *Suffridus Petri*, of *Lewward*, an Historian and Lawyer, whom the Troubles of the *Low-Countries* obliged to retire to *Cologn*, where he took Holy Orders after the Death of his Wife, and died in 1597, aged 70 Years. He was an able Ecclesiastical Historian, and published a Collection of antient Library-Keepers, Ecclesiastical Authors, and Notes upon *Eusebius*, and other Historians. *Thomas Stapleton*, an *Englishman*, Professor of Theology at *Louvain*, who pass'd for a great Divine in his time, and an able Controvertist, and has left us several controversial Works, which make four Volumes. There was also a famous Divine at *Louvain*, call'd *Michael Baius*, but because he occasion'd great Disputes, I shall therefore forbear to give you an Account of him till I have finished the History of Authors.

*Italy* produced, in this Century, many able Men in Ecclesiastical Antiquity, besides those I have already mentioned. In this Rank we may place *Jerom Maggi*, of *Angharid*, a Town of *Tuscany*, who after having finished his Studies, applied himself to the Civil Law, and took his Degrees in the University of *Pisa*: He was taken by the *Turks* at *Famagusta*, a City in the Isle of *Cyprus*, and carried to *Constantinople*, where he lived in a hard Captivity: He compos'd two curious Treatises there relating to his own Condition; the one *de Equuleo*, or concerning the *Strapado*; the other *de Tintinnabulis*, or concerning Bells; and a Treatise concerning the Conflagration of the World, where he handles several Questions relating to the Resurrection and the last Judgment. *James Naclantus*, a Native of *Florence*, a *Dominiean*, and Bishop of *Chiozza*, in the State of *Venice*, who died in 1569, render'd himself famous at the Council of *Trent*, and shew'd his Learning by a great many Works in Divinity and Law which he has left us. *Peter Ciaconius*, a *Spaniard*, who came to *Rome* in the Pontificate of *Gregory XIII.* was employed to review and correct the Edition of the *Bible*, and the Decree of *Gratian*, and to labour at reforming the *Calendar*: We have several critical Works of his; *Charles Sagonius*, of *Modena*, Professor at that Place, and afterwards at *Padua*, from whence he went to *Bologna*, and following

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the Footsteps of *Panvini*, applied himself to the Study of the *Roman Antiquities*. He published a Treatise of the Republick of the *Hebrews*, and a History of the Bishops of *Bolognia*. *Antonius Augustinus*, of *Saragossa*, who was born of an illustrious Family, went to *Italy*, where he studied Law under *Alciatas*, and the *Belles Lettres* under *Romulus d' Amasea*, and *Bonamici*: He became very learned not only in the Civil and Canon Law, but also in Ecclesiastical History. He was pitch'd upon by Pope *Paul III.* to be Auditor of the *Rota*, and sent Legate into *England* by *Julius III.* and into *Germany* by Pope *Paul IV.* On his Return *Philip II.* made him Bishop of *Lerida*: He was at the Council of *Trent* in 1564, and was at last promoted to the Bishoprick of *Terragona*, in 1570, which he possess'd to 1586, which was the Year of his Death: He published a great many Works in the Canon Law; the most learned and most considerable of which is his Treatise entituled, *The Correction of Gratian*. We may join to him *Martin Alzpicuetæ*, commonly call'd *Navarrus*, because his Parents were of that Kingdom: He taught Law a long time at *Tholouse*, *Salamanca*, and *Conimbra*: He published several Works upon the Canon Law, and Cases of Conscience, and died in 1586, aged ninety five Years. But to return to the *Italians*, *Peter Galesini*, of *Milan*, flourished in the Pontificates of *Gregory XIII.* and *Sixtus V.* He understood the Languages, and studied Ecclesiastical Antiquities: He labour'd at illustrating the *Roman Martyrology*, and published one, which was not approved by the *Roman Censors*: He also wrote the Lives of the Saints mentioned in the Church of *Milan*, and Notes upon the Greek Text of the *Septuagint*: He died in 1590. We have two learned *Italian* Criticks of the same Time, *Flaminius Nobilius*, and *Latinius*, whom *Sixtus V.* employed to labour at the Editions of the Fathers which he was causing to be made at *Rome*, and who composed learned Notes upon the Ecclesiastical Authors. To these Authors we must add *Alphonfus Ciaconius*, tho a *Spaniard*, because his ordinary abode was at *Rome*; and in imitation of his Brother *Peter Ciaconius*, he labour'd at Ecclesiastical History, and has given us a History of the Popes and Cardinals, with other small Treatises of Ecclesiastical History.

I have already mentioned several who in this Century excell'd in Divinity and Controversy ; but there yet remain some to be added to them. *John Arboreus of Laon*, Doctor of Divinity, of the Faculty of Paris, of the College and Society of the *Sorbonne*, who has left us an excellent Work, entituled, *Theosophia* ; and Commentaries upon *Ecclesiastes*, the *Proverbs*, the *Gospels*, and the Epistles of St. *Paul*, wherein he handles abundance of Theological Questions in an exact and profound manner. The two *Johns de Tiller*, the one Recorder in chief of the Parliament of *Paris*, and the other Bishop of *Meaux*, who both died in the Month of *December 1570*, were both very able Men. The former wrote Books relating to the History of *France*, and a Memorial concerning the Liberties of the *Gallican Church* : and the latter published some controversial Treatises, and caus'd some Monuments of the Antients to be printed. *Claud Gouffé*, Provost of the City of *Sens*, who compos'd a Treatise concerning the Regal Power in the Church, which is full of Depth and Learning. *Simon Vigor*, Doctor of Divinity of the Faculty of *Paris*, of the College of *Navarre*, who died Archbishop of *Narbonne* in *1575*, was esteem'd for his Zeal against the Hereticks, and for the vast Number of his Sermons which were printed. *Peter Emotte*, Doctor of the same Faculty, and of the same College, Schoolmaster, and afterwards Dean of the Church of *Lion*, who also left many Sermons. *Gentian Hervet*, Canon of *Rheims*, very able in the *Greek Tongue*, and in Ecclesiastical Antiquity, who translated several Works of the *Greek Fathers*, and compos'd two *Latin Discourses*, one upon the sixth Canon of the Council of *Chalcedon*, for restoring the Custom of not ordaining any Clergyman without an Ecclesiastical Title ; and the other upon the Nullity of Marriages of Children of the Family contracted without the Consent of their Parents, and several *French Pieces* in Theology, and Controversy. *Christopher Cheffontaines* in *Latin à Capitefontius*, a Brother *Minor*, made General of his Order in *1571*, and consecrated Archbishop of *Cesarea*, to perform the Function of it in the Diocese of *Sens*, who besides several Controversial Works, wrote a particular Treatise, entituled, *The Reformation of Scholastic Divinity*, in which he maintains, that Jesus Christ did

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did not consecrate the Bread and Wine in the last Supper by these Words, *This is my Body, this is my Blood.* *Claud de Sanctes*, a Native of *Perche*, Regular Canon of *S. Cheron* near *Chartres*, Doctor of Divinity in the Faculty of *Paris*, and promoted to the Bishoprick of *Evreux* in 1575, who died in Prison in 1591, for having been concern'd in the League: He is Author of a large and excellent Work upon the Eucharist, and of several other Controversial Books in *Latin* and *French*. In fine, one of the most learned Men that *France* produc'd at that time was *Gilbert Genebrard*, Doctor of Divinity in the Faculty of *Paris*, Royal Hebrew Professor, and afterwards made Archbishop of *Aix* by the Leaguers. He was remov'd from *Aix* by an Arret of Parliament, retir'd to *Avignon*; and being allow'd to return to his Priory of *Semur in Burgundy*, he died on the 14th of *March* 1597, aged sixty Years. He compos'd a Sacred Chronology, which was more exact than any that had appear'd till that time; Notes upon the Scripture; a very learned and much esteem'd Commentary upon the Psalms; several Theological and Controversial Treatises; a small Treatise concerning the Election of Bishops, which he maintains against the Concordeate; and several Translations of *Hebrew* and *Greek* Works into *Latin* and *French*.

There are a great many more Authors; but I have only mention'd the chief of them, and perhaps I have forgot abundance who deserv'd to be plac'd in the same Rank; particularly *James Pamelius*, a *Fleming*, Doctor in *Louvain*, who is one of those who labour'd upon the Fathers, and publish'd the Works of *Tertullian* and *St. Cyprian*, with learned Notes, and two Books of the Liturgy of the *Latins*, an excellent Work. The King of *Spain* had nominated him to be Bishop of *S. Omers*, when he died at *Mons* on the 17th of *September* 1587. I might also place in the Rank of good Ecclesiastical Authors *Bartholemew de las Casas*, a *Spaniard*, Bishop of *Chiapa* in *America*, who mightily oppos'd the Cruelties which the *Spaniards* exercis'd upon the Inhabitants of that Country, and maintain'd against *Sepulueda*, That the Wars that were made upon them were unjust, and the Manner of treating them altogether barbarous. He likewise wrote a Book in *Latin*, which

which is very rare, upon that Question, Whether Kings can alienate their Subjects from the Crown, and make them submit to the Government of another. I must not forget *Andrew Vega*, a Cordelier, one of the ablest Scholastick Divines of his Time : He assisted at the Council of *Trent*, and had a great Share in the Definitions of the Council relating to Justification, and defended them by a Work on purpose, where he treats amply of Justification and Grace. *James Payva of Andrada*, a Portuguese, who likewise assisted at the Council of *Trent*, and made a Defence of that Council against the *Examen of Chemnitius*, and a Controversial Work, entitled *Orthodox Explications*. *Leon de Castro*, Master of Languages, who undertook to justify the Passages of the *Septuagint*, and the vulgar *Latin*, which differ from the *Hebrew*. *Aloisio of Leon*, an *Augustin* Hermit, Professor at *Salamanca*, who wrote a Treatise concerning the sacrificing the typical and the real Lamb, wherein he examines the Difficulties that are started about the last Supper of Jesus Christ, and lays down a new System to resolve them. *Josse Coccius*, a Cahon of *Juliers*, who, being converted, wrote a large Book of Controversy, entitled, *The Catholick Treasure*; and *Josse Lorichius*, Professor in the Academy of *Friburg*, and afterwards a *Carthusian*, who compos'd a Theological Treasure, and abundance of finall Pieces of Controversy. But I should never have done, should I enter into a further Detail of the Authors of the Sixteenth Century : I shall only add the Account of the Affair of *Michael Baius Doctor at Louvain*, of which I promis'd to speak.

### C H A P. XXXV.

#### *An History of the Disputes touching the Doctrine of Michael Baius, Doctor at Louvain.*

**T**H E Contests which arose in *Flanders* upon the account of the Doctrine of *Michael Baius*, Doctor of *Louvain* (a), having made a great noise, and occasion'd

(a) *Oper. Baii.* *Bulle Pii V. Gregor. XIII. ac Urban.*

other

other Disputes which are not yet extinguish'd, it will be necessary for me to speak of them at large. *Michael Baius*, in Latin *Baius*, was born at *Milen* in the Territory of *Aih* in 1513. After having studied at *Louvain*, he was made Master of Arts, and afterwards Principal of the College of *Standonck* in 1541. Then he was made Professor of Philosophy, and having taken his Degrees of Licentiate, was admitted Doctor of Divinity in 1550. Next Year he was chosen to fill the Chair of the Holy Scripture, in the room of *John Leonard Hessels*, who was gone to the Council of *Trent*, with *Rouard Tapper* and *Joffe Ravestein*, Doctors of *Louvain*. In their Absence, *Baius*, and another *John Hessels*, having in their Lessons follow'd another Method of teaching than had been practised by their Predecessors, by quitting the Scholastick Method to explain the Opinions and Writings of the Fathers, and chiefly those of *S. Augustin* about Grace, advanc'd Propositions which made a Noise. *Tapper* and *Ravestein*, upon their return to *Louvain*, complain'd of this; and the Adversaries of *Baius* drew up eighteen Propositions, which they pretended were his, and sent them to the Faculty of Divines at *Paris*, who censur'd them on the 27th of June 1560. Those Propositions regarded Liberty, the Nature of which they reduc'd to Vellery; the Actions of Unbelievers and such as were done without Grace, which they declar'd to be Sins; Justification, affirming that an Heretick and an Infidel might merit eternal Life; that a Man in mortal Sin does not cease to have Charity; that Contrition does not remit Sin, when one does not actually receive the Sacrament of Baptism, or that of Penance; that Preparations to Justification are Sins; that Justification is done by Faith; that one sins in acting necessarily; that the Virgin Mary was born with original Sin, and died because of the Sin she had contracted by *Adam*; and that every good Work deserves eternal Life. This Censure having been brought to *Flanders*, *Baius* explain'd and maintain'd Part of the condemn'd Propositions. Cardinal *Granvell* being willing to stop the Course of those Disputes, which began to make a Noise, impos'd Silence upon the *Cordeliers*, who were the most warm against *Baius* by their General, and persuaded *Baius* and *Hessels* to keep Silence also. However, their

their Adversaries would not be silent, and presented to Cardinal *Granvell* a Memorial, containing several Propositions which they charg'd *Baius* with. That Doctor gave in an Answer to them in writing, disown'd several of those Propositions, and maintain'd that the rest were conceiv'd in ambiguous Terms, capable of a bad Sense, which was not his. In 1563 he printed his little Pieces concerning Free-will, Justification, Sacrifice, and then departed, in order to go to the Council of *Trent*. At his Return he caus'd his Treatise concerning the Merit of Works to be printed, as well as those concerning the original Righteousness of Man, the Virtues of the Wicked, Sacraments in general, and the Form of Baptism. His Adversaries sent some Propositions drawn out of those Books into *Spain* to the Catholick King, and demanded they might be censur'd. Some time after they address'd themselves to Pope *Pius V.* and demanded his Censure of seventy six Propositions advanc'd by *Baius*. The *Cordeliers of Flanders* were the Delators of them, and obtain'd a Bull dated on the first of *October 1567*, by which the Pope condemn'd those Propositions in general, and respectively, as heretical, erroneous, suspicious, rash, scandalous, and offensive to pious Ears; however, with this Clause, *That some of them might be maintain'd in the Rigour, in the proper Sense of the Words of the Authors*; or as others translate them, *That altho' there be some of them that may be absolutely maintain'd, yet the Pope condemns them in the rigorous and proper Sense which the Authors of them had*. Be that as it will, the Name of *Baius* was spared in the Bull. The Doctrine condemn'd in those Propositions may be reduc'd to the following Principles; that the innocent State is the natural State of Man; that God could not create him in another State; that his Merits in that State could not be called the Gifts of Grace; that then he could merit Eternal Life by the Powers of Nature; that since the Sin of *Adam*, all the Works of Men done without Grace are Sins; that according to the Scripture, Liberty is to be deliver'd from the serviude of Sin; that it is compatible with Necessity; that the involuntary Motions of Concubiscence are forbidden by the Command; and that they are Sin in the Baptiz'd who relapse into Sin; that *Con-*  
*trition*

tition alone does not remit Sin without the Absolution of the Priest ; that the Virgin was conceiv'd in original Sin ; that one may merit before being justified ; that Man does not make Satisfaction by his Works of Penance, but that in consideration of his Works, the Satisfaction of Jesus Christ is applied to him.

The Pope did not post up, or publish this Constitution at *Rome* ; he only order'd, that the Tenor of it should be made known to the Faculty of *Louvain*, and committed the Execution of it to Cardinal *Granvell*, first Archbishop of *Malines*, who was then at *Rome* ; and he charged *Maximilian Morillon*, his great Vicar, with it, whom he order'd to shew it to the Doctors of *Louvain*, and to cause *Baius* to submit to it. *Morillon* sent for the Doctors of *Louvain* to his House, and caused the Bull to be read to them, but would not let them have a Copy of it. *Baius* wrote to the Pope, complaining, that Propositions attributed to him had been condemned, without his being heard in his own Justification. The Pope answer'd him by a Brief of the 3d of May 1569, that that Affair had been sufficiently examined, and exhorted him to submit. *Morillon* gave this Brief to *Baius*, and oblig'd him to submit to the Pope's Bull, which his Adversaries demanded might be publish'd. *Morillon* caus'd it to be read in the Assembly of the Faculty, and would needs have the Doctors to sign it. The Faculty thought it sufficient to order that none of the condemn'd Propositions should be taught. In 1575 *Baius* was chosen Chancellor of the University of *Louvain*, and made Dean of the Collegiate Church of S. Peter. He was accus'd of having attack'd the Pope's Infallibility, by maintaining the Jurisdiction of Bishops was *jure divino* ; which gave occasion to his Adversaries to renew the Prosecutions against him at *Rome*, and to obtain of Pope *Gregory XIII.* a Bull confirming that of *Pius V.* This Bull was carried to *Flanders* by *Francis Toletus* a Jesuit, and afterwards a Cardinal, who caus'd it to be publicly read in the Assembly of the Faculty. *Baius* declar'd he condemn'd the Propositions in the same manner as they were condemn'd by the Bull ; and the other Doctors also said they condemn'd them. *Toletus* obliged *Baius* to sign

sign a Paper, by which he not only condemn'd the Propositions, but also declar'd that they had been censur'd in the same Sense he had taught them (a). *Baius* died in 1589, aged 77 Years.

His Death did not put an end to this Dispute; the Contests and Cabals continued in the Faculty of *Louvain*. *John Lens* was employed to draw up a Declaration of the Sentiments of the Faculty upon the condemn'd Propositions, which were deliver'd to the Nuncio.

There were also other Disputes in the Faculty of *Louvain*, relating to those Questions about Grace and Free-Will. (b) In 1587 the Faculty of Divines at *Louvain* censur'd several Propositions taken from the Writings of *Leonard Lessius* a Jesuit; and the following Year that of *Doway* did also censure the same Propositions. (c) The Jesuits having made Interest at *Rome*, the Pope by his Nuncio forbud any farther disputing upon those Matters; but this Prohibition did not hinder either of the Parties from disputing. In fine, the Jesuits sign'd an Accommodation, by which they offered themselves to teach nothing about Predestination and Grace, contrary to the Decisions of the Faculties of *Louvain* and *Doway*. The Nuncio disapprov'd that Accommodation, and publish'd a Decree on the 28th of June 1591, imposing Silence upon the Divines about those Matters: However, they continued to teach their Opinions; and those Questions were debated a-new at *Rome*, in the Committees which were held in the Pontificates of *Clement VIII.* and *Paul V.* of which I shall give an Account in the following Century.

(a) *Baii Oper. ult. edit.*      *Hist. Congreg. de Auxil.*

(b) *Cens. de Douai & de Louvain.*      (c) *Hist. Congreg. de Aux.*  
          *Baii Oper. ult. edit.*

## C H A P. XXXVI.

*The State of the Greek Church in the Sixteenth Century.*

THAT I may omit nothing which relates to the History of the sixteenth Century, it will be requisite for me to represent the State of the Greek Church during that Century. The City of Constantinople having been taken by Mahomet in 1453, and the Empire coming under the Dominion of the Turk, the Greek Church was under Oppression. In the mean time it preserv'd the Liberty and Exercise of its Religion in most of the Cities of Greece; and has its Churches, Patriarchs, Bishops, Priests, Ministers, Monks, and Monasteries. Some Greeks reunited themselves to the Church of Rome, by observing its Ceremonies, but the Number was small, and then separated themselves from the Communion of all the other Greeks.

This Greek Church is of a great Extent; there is in it a great number of Christians as well Ecclesiasticks as Laicks; but they are not all of the same Communion, nor of the same Doctrine. The Eastern Christians are spread in *Greece*, in *Europe*, in *Egypt*, in *Ethiopia* and *Abyssinia*, in *Palestina*, *Asia*, *Persia*, and even to the *Indies*; but they are not of the same Communion, nor of the same Doctrine, especially as to the Mystery of the Incarnation. The Greeks of *Europe* and *Syria* are orthodox upon that Mystery; they defend the Doctrine of the Council of *Chalcedon*, they are call'd *Melchites* or *Royalists*; and it is thought that Name was given them by the Disciples of *Dioscorus*, because they approv'd a Council by which those Hereticks pretended the Bishops had betray'd their Consciences out of complaisance to the Emperor *Marcian*. This is the Religion of the Christians who are in *Greece*, *Muscovy*, *Colchis*, *Russia*, *Mingrelia*, and of the *Cossacks* of *Moldavia* and *Walachia*. There are

are also Greeks in *Egypt* and *Syria*, who all obey the Patriarch of *Constantinople*; they have also Patriarchs at *Alexandria*, *Antioch*, and *Jerusalem*.

The *Nestorians*, who take the Name of *Eastern Christians*, are the Followers and Successors of the *Nestorian* Bishops and Priests, who being banish'd from *Syria* after the Condemnation of *Nestorius*, retir'd into the Dominions of the King of *Persia*, where they settled the Sees of their Bishops, whom they call *Catholicks*, at *Seleucia* and *Ctesiphonite*. They have a Patriarch at *Antioch*, to whom their Bishops, whom they call *Catholicks*, do submit. When the *Mahometans* had conquer'd *Persia*, the See of those *Catholicks* was transfer'd to *Bagdad*, and they extended their Religion and Jurisdiction to the very uttermost Parts of *Asia*, into *Tartary* and the *Indies*. Almost all the Christians of that Country are *Nestorians*.

The third Sect is that of the *Jacobites* or *Monophysites*, who acknowledge but one Nature in Jesus Christ. They are settled chiefly in *Egypt* and *Africa* at present, where they are called *Cophies*. The Name of *Jacobites* was given them in the *East* from one *James*, the Author of that Sect in that Country, who ordain'd several Bishops of his Sect in *Syria*, *Mesopotamia*, and other Provinces. Their Patriarch resides at *Alexandria* or *Cairo*, and the Number of the Christians of that Sect in *Egypt* is much greater than that of the *Melchites*. The *Ethiopians* and *Abyssines* are also *Jacobites*, and acknowledge the *Cophrick* Patriarch of *Alexandria*.

The *Maronites* were formerly a particular Sect of the *Monothelites*, so call'd from *Maron* their Author. They are in Communion with the Church of *Rome*; however, there were yet several *Monophysites* among them. There are scarce any *Maronites* but on Mount *Lebanon*, and in the Isle of *Cyprus*.

The *Armenians* likewise united with the Church of *Rome* in the Council of *Florence*; however, most of them are yet *Jacobites*. Such was the State of the Greek Church in the sixteenth Century, which continues to this Day.

Amongst these several Communions, some differ more, and some less from the *Latin* Church, in relation to

Doctrine, about which they are not agreed amongst themselves. As to the Nestorians, Jacobites, and Monophysites, they do not agree about the Doctrine of the Incarnation, either with the Latins or the Greeks, who follow the Doctrine of the Council of Chalcedon. The Melchites agree with the Latin Church upon that Point, and do not differ in Doctrine, but only about the Procession of the Holy Ghost, and the Ceremonies. All those Societies agree in general about the Ecclesiastical Hierarchy, the seven Sacraments, the real Presence of the Body and Blood of Jesus Christ in the Eucharist, the Celebration of the Liturgy, and the Divine Office, the Worship of Saints and Images, Monastic Vows and Fasts. They differ from the Latins only upon some particular Points of Discipline, such as Communion in both Kinds, the Celibacy of Priests, and some other Usages, which the Latins do not dispute with them.

Altho' those Societies of Eastern Christians have no Communion among themselves, and are all separated from the Church of Rome, yet the State to which they are reduc'd makes them live in Peace, and is the Cause why there are not many Authors among them, who write upon Religion. However, there happen'd an Affair towards the end of the sixteenth Century, which deserves to be related. (a) Jeremy, Patriarch of Constantinople, was consulted by the Lutherans of Germany, upon the Points controverted between the Catholicks of the West and the Lutherans. In 1574 they sent him a Translation of the Augsburg Confession, into Greek. Jeremy made them a first Answer, in which he disapprov'd the Points of that Confession, in which the Lutherans differ'd from the Faith of the Church of Rome. The Lutherans made a Reply to his Answer; and Jeremy made them a second Answer. They endeavor'd to justify their Doctrine by a Reply; to which Jeremy made a third Answer, in which he declares, that since they receiv'd but some of the Sacraments, and these with Errors; since they rejected the Worship of Saints, their Images

(a) Act. Theolog. Virtemb.

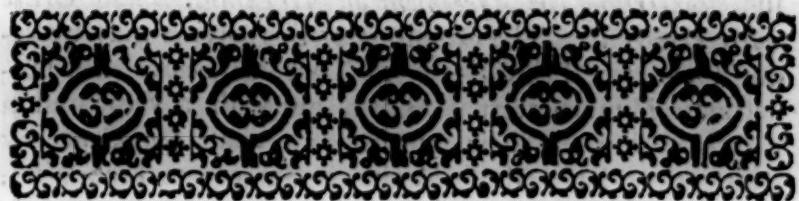
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and Relicks; since they did not approve Confession of Sins, and blam'd a Monastick Life, he could not be of their Opinion; and therefore beg'd they would not write any more to him about Doctrine. This last Answer was dated in June 1581. This is a convincing Proof that the Greeks and Latins not agreed upon the Points contested between the Protestants and the Catholicks. *Gabriel Severus*, Archbishop of *Philadelphia*, who was attach'd to the Sentiments of the Greek Church, and liv'd towards the end of the Century, made an Apology for the *Eastern* Church, in which he defends the Adoration of the Eucharist, and the real Presence, making use of the word *μεταστάσις*, or Transubstantiation. *Gennadius*, Patriarch of *Constantinople*, had likewise made use of it in the preceding Century. *Meletius Piga*, Patriarch of *Alexandria*, about the end of the sixteenth Century, did likewise make use of it in his Writings.

I have nothing more to add to the History of the Greeks of the sixteenth Century, with which we are very little acquainted, and which we concern our selves but little about.

T H E

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T H E  
H I S T O R Y  
O F T H E  
Seventeenth C E N T U R Y.

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C H A P. I.

*The History of the Dispute relating to Grace and Free-Will, which was debated before Clement VIII. and Paul V.*

**T**HE History of the Church in the seventeenth Century affords us ample Matter, and opens to us a new Field of Contests and Divisions between the Catholicks themselves. I shall begin with the famous Dispute concerning Grace, which was warmly debated between the *Dominicans* and the *Jesuits* at the beginning of this Century.

(a) That which gave occasion to the revival of the Disputes, was the Book of *Lewis Molina*, a Spanish Jesuit, concerning the Agreement of Predestination and Grace with Free-Will. The Opinions of this Divine may be reduc'd to two Principles: 1. That God does not predestinate Men to eternal Glory, but with a View and in Consideration of their Merits. 2. That the Grace by which they have those Merits is subject to Free-Will; so that Men have it in their power to do good with this Grace, and to resist it; and that this Grace is not denied to any one. The Doctrine of this Book was attacked by the Dominicans of Spain, who held that Predestination was gratuitous, and Grace efficacious of it self. This Dispute was at first agitated in the Schools, and then carried to the Tribunal of the Inquisition of Spain. Pope Clement VIII. to whom the Archbishop of Toledo refer'd this Dispute, was enjoining Silence on both Parties at first, and forbade the Inquisitor of Spain to take cognizance of that Affair. The Memoirs furnish'd by both Parties were sent to Rome, whither the Dominicans deputed *Didacius Alvarez*, and afterwards *Thomas de Lemos*, to maintain their Cause. In 1577 Pope Clement VIII. establish'd a Committee of Consultors, (in which presided Cardinal *Madrucci*) to give their Opinion upon those Contests; but their Opinion not having been favourable either to *Molina's* Book or Doctrine, which they censur'd by their Arret of the 12th of March 1599, the Jesuits demanded a Conference with their Antagonists; which was granted them. The Consultors persisted in their Opinion, and presented to the Pope a Censure of *Molina's* Propositions. Then the Pope heard the Parties himself, who disputed before him in the Presence of the Consultors, in thirty seven different Meetings. The Opinion of the Consultors was always against the Opinions of *Molina*, and oftentimes the Pope himself was against them. Just as he was ready to decide the Question, Death seiz'd him on the 3d of March 1605. *Alexander de Medicis*, who was chosen in his Place the last Day of that Month, and took the Name of *Leo XI.* died a few Days after his

Promotion to the Pontificate. Camillo Borghese, who succeeded him on the 16th of May, and was called Paul IV. quickly resumed the Examination of that Affair, and caus'd the Disputes to be continued in his own Presence. There were seventeen Conferences held from the 14th of September 1605, to the first of March 1606, which did almost all turn upon the Efficacy of Grace by it self. The Disputes being over, the Pope proposed to the Cardinals whether it was proper to decide that Affair. There were ten for the Affirmative, and only two, viz. Bellarmine and Du Perron, for the Negative. The Pope order'd the Consultors to draw up a Bull, according to the Advice of the Plurality. This Bull was presented to the Pope; but he did not think fit to publish it. He acquainted the Disputants and Consultors, that the Conferences being ended, he would publish his Decision when he thought it proper; and that in the mean while he order'd the Parties not to reflect upon one another about those Matters. In fine, the Pope publish'd a Decree on the 1st of December 1611, by which he ordered that nothing should be publish'd relating to those Matters upon any Pretence whatsoever. This Decree was renewed by Urban VIII. on the 22d of May 1625, and by his Successors, Innocent X. and Innocent XI. But those Prohibitions had no Effect; for there appeared daily a great Number of Treatises of both sides upon those Matters.



## C H A P. II.

### *The History of the Interdict of Venice.*

PAUL V. had, during his Pontificate, been concern'd in another Business, which was of greater Consequence to him. (a) It was upon the account of a particular Difference, which he had with the Repub-

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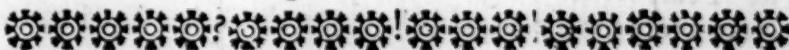
(a) Hist. du Diff. de la Rep. par Fra. Paolo.

lick of *Venice*, about an Affair which regarded Ecclesiastical Jurisdiction. This Difference was carried very far, but at last was happily accommodated. The Subject of it was this. The Senate of *Venice* made two Decrees in the Beginning of this Century; one on the 10th of *January 1605*, by which it is forbidden under the most severe Penalties to build Hospitals or Monasteries, or to establish new Convents or new Societies in the States of the Republick, without Leave from the Senate; the other after the Death of *Clement VIII.* on the 26th of *March 1605*, by which the Senate renew'd, confirm'd, and extended to all Places in the State a Law made in 1536, bearing a Prohibition to all the Subjects of the Republick to give by Will, sell, or alienate, or to dispose in any manner whatsoever of any immoveable Goods for ever in favour of Ecclesiastical Persons, without the Approbation of the Senate. There fell out at the same time two criminal Affairs against the Ecclesiasticks. *Scipio Sarrazin*, Canon of *Vicenza*, who had taken away the Seal of the Magistrates affixed to the Episcopal Chancellorship, at the Request of the Chancellor, the See being vacant, was sent for by the Senate, for having been guilty of Insults to one of his she Relations, whom he design'd to seduce: And some time after Count *Brandolin Valderinanno*, Abbot of *Nerveza*, who was accus'd of several enormous Crimes, was imprison'd by Order of the Senate. Pope *Paul V.* being persuaded that those Decrees and Attempts against Ecclesiasticks were an Encroachment upon the Jurisdiction of the Church, complain'd of it to the *Venetian* Ambassador, and demanded of the Senate by his Nuncio, that those Decrees might be immediately revok'd; and that the Ecclesiasticks imprison'd by Order of the Senate should be deliver'd to the Nuncio, in order to be tried by Ecclesiastical Judges; threatening to lay the Republick under an Interdict unless he was obey'd. But the Senate refusing to comply with this Demand, the Pope caused two Briefs to be dispatch'd, the one addressed to the Doge, and the other to the Republick, in form of Monitories, by which he enjoin'd them upon pain of Excommunication to revoke the Decrees, and deliver up the Ecclesiasticks. Those Briefs were

were presented by the Nuncio to the Senate in the Absence of the Doge *Grimani*, who was at the point of Death, and died next Day. This Death was the Cause why those Briefs were not open'd, the Senate having resolv'd that they should speak of no other Affair but that of electing a Doge. On the other hand, the Pope wrote to the Nuncio to protest to the Senate that they could not proceed to a new Election, because it would be null, as having been made by excommunicated Persons. The Nuncio demanded Audience with great Importunity; but the Senate would not grant it him, because they would observe the Custom of not giving Audience to any foreign Ministers during an *Interregnum*. On the 10th of January 1606, *Leonardo Donato* was elected Doge, and acquainted the Pope with his Election. Then the Briefs were open'd. The Senate, after having consulted Divines and Lawyers, answered the Pope, that neither their old nor their new Laws gave any Blow to the Power of the Pope; that it was the Business of Secular Princes to take cognizance of Societies that set up in their Cities; that the Law, which for ever prohibits the Alienation of the Goods of Laicks in favour of Ecclesiasticks, regarding only temporal things, it could not be said they had herein done any thing against the Canons; that if Popes have a Right to forbid Ecclesiasticks to alienate their Goods without their Consents, Princes must be allowed to have the same Right to forbid Laicks to alienate their Goods to Ecclesiasticks; that the Senate had Power to make such Laws as regarded Temporals; and that the Monitories of his Holiness could only respect Spirituals. When the Pope received this Answer from the Senate, he declar'd to the *Venetian Embassador*, that he could not recede unless they revok'd the two Laws, and deliyer'd the Prisoners into the Hands of his Nuncio. He caus'd his Nuncio to say the same thing to the Senate, and enjoin'd the Senate to do it upon pain of Excommunication by a new Decree of the 10th of December. The Senate declared they could not divest themselves of the Power they had of punishing the Crimes committed by the Subjects of the Republick; a Power which they had enjoy'd from their first Rise, with the

Consent of the Sovereign Pontiffs. The Embassador of the Republick came to *Rome*, and presented their Reasons to the Pope ; but nothing was capable of making his Holiness yield. He caused a Monitorial Bull to be drawn up against the Republick of *Venice*, bearing, that the Senate of *Venice* having refused to revoke the Laws made in prejudice of the Authority of the Church, and to deliver up the Prisoners, the Pope declared these Laws null, and pronounced the Doge and Republick of *Venice* excommunicated, unless they revok'd, broke, and annul'd, those Laws in the space of twenty four Days, reckoning from the Day of Publication, and actually deliver'd the Canon and Abbot into the Hands of the Nuncio ; that till such time as they obey'd, he forbade them to bury in holy Ground such as should depart this Life ; and that if they did not obey in three Days after the Expiration of the twenty four Days, he would put their State under an Interdict. This Bull was pasted up at *Rome* according to Custom ; and when the Senate had News of it, they forbade all Ecclesiastical Prelates to publish it, or to have any regard to it, and enjoin'd all the Ecclesiasticks to continue the Divine Office as usual. The Jesuits, who would not obey the Orders of the Senate, went out of the Territories of the State ; the *Capucins* and *Theatins* follow'd their Example ; the other Ecclesiasticks continu'd to perform their Functions as usual. The Pope's Nuncios, who were at the Courts of the Catholick Princes of *Europe*, endeavour'd to cause the *Venetian* Embassadors and Envoys to be excluded from the Divine Office ; but in vain, for they were treated every where as formerly, and the *French* and *Spanish* Embassadors at *Rome* mediated to accommodate that Affair between the Pope and the Republick. The Cardinal *de Joyeuse* was sent on purpose from *France* to *Rome*, to treat of that Affair. The Pope gave him leave to take off the Censures, on condition the Prisoners were deliver'd to the Embassador of *France*, and that the Religious who were removed upon the Account of the Interdict should be restored. The Senate consented to this, excepting the Jesuits, against whom this Senate made a particular Decree. The Cardinal *de Joyeuse* went to *Venice*, and with-

without any other Formality, declared to the Senate that the Censures were taken off, and that he actually took them off. The Prisoners were put into the Hands of the French Ambassador, who, according to the Advice of the Cardinal de Joyeuse, delivered them to Montano, whom the Pope sent to receive them. At the same time the Republick deliver'd to the Cardinal de Joyeuse the Revocation of the Protest made against the Pope's Monitorial Bull, and consented that the Religious who had retir'd upon the account of the Interdict should return all, except the Jesuits, and fourteen other Religious accused of Crimes. This Accommodation was concluded and executed on the 21st of April 1607. There were several Learned Writings on both Sides relating to this Dispute ; which gave occasion to examine the Questions concerning Ecclesiastical and Civil Jurisdiction, and the Bounds of Ecclesiastical and Political Power.



### C H A P. III.

#### *The Disputes concerning Ecclesiastical and Political Authority, that were agitated in the Beginning of this Century.*

THE Interdict of the Republick of *Venice* gave Occasion to the Lawyers and Divines to write on both Sides concerning the Ecclesiastical and Political Power. *Pedro Paulo Serpi a Servite*, commonly called *Fra-Paolo*, a Divine in the Republick, wrote a great deal in order to maintain that the Senate had Power to make such Laws as they had made, and that the Pope had no Right to publish an Interdict upon that Account. He first caused *Gerson's Treatise of Excommunication and Irregularity* to be printed in *Italian*, with another Paper of the same Author, to this purpose, Whether we ought to be afraid of the unjust Sentences of our Superiors ? On the other hand, *Cardinal Baronius* made an Exhortation to the Senate of *Venice*, to shew them that they had encroached up-

on the Jurisdiction of the Church, and that they had unreasonably and impertinently withheld the Pope's Interdict. The Opinion of that Cardinal was also published, as well as those of some other Cardinals, to justify the Conduct of the Pope. The *Venetians* oppos'd to those Opinions several Treatises compos'd by *Fra-Paolo* and *Fra-Fulgentio* his Companion, who maintained that the Pope had no Right to meddle with the Temporals of States, nor to employ his spiritual Authority upon that Occasion. Cardinal *Bellarmino* answered the publick Writings for the Regency, and *Fra-Paolo* and *John Marfilio* replied to him. A *Frenchman*, who took the Name of *Philenete*, wrote a Letter to maintain the Rights of the temporal Powers; and the famous *James Le Schaffier* published a Consultation upon the Contest that was between *Paul V.* and the Republick of *Venice*, wherein he establishes the Sovereign Power of Princes and States as to Temporals. A great many other Divines and Lawyers wrote for the Republick. On the other hand *Bovio*, *Francis Fagnani*, *Paulus Comitolus*, *Joseph Branca*, and several other *Italian* or *Spanish* Divines or Canonists wrote in favour of the Pope; maintain'd that Ecclesiastical Immunities were *jure divino*, and that the Pope had Power over the Temporals of States.

The Difference betwixt the Pope and the Republick of *Venice* was not the only Cause of these Disputes. In the first Year of this Century *Bozzius de Eugubio*, Priest of the Congregation of the Oratory, wrote a Book to prove that the Ecclesiastical Power had a divine Right and natural Authority over the Secular Power, and that the Pope could dispose of temporal Goods, nay even of Kingdoms, for just Reasons. *Bellarmino* did not go so far; for he admitted but an indirect Power of the Pope over the Temporals of Kings, but he drew the same Consequences; such as, that Heretical Princes, or such as rebelled against the Church, could be deposed. *William Barclay*, a *Scotchman*, who was a Refugee in *France*, wrote a Treatise to refute the Principles of *Bozzius* and *Bellarmino*, and to establish the Sovereignty of Kings over Temporals. His Son *John Barclay* caus'd it to be printed at *London*, whither he had retir'd, in 1610. *Bellarmino* wrote a Defence

Defence against *Barclay's Book*, which was suppressed by an *Arret* of the Parliament of *Paris*, on the 26th of November 1610, and refuted by a considerable Work of *John Barclay*, *William's Son*. The latter after having returned to *France*, retir'd to *Rome*, where he died on the second of *August*, 1621. Both the Father and the Son continued in the Communion of the Church of *Rome*, and the latter published a controversial Book at *Rome*, entituled, *Paranesis ad Sectarios*.

The same Question, concerning the Sovereignty of Kings, was debated in the Chambers of the States held at *Paris* in 1614: the Chamber of the third Estate took it in their Head to draw up an Article, by which they demanded it should be decided, that there is no Power on Earth, either spiritual or temporal, that has a Right to depose Kings, or to absolve Subjects from their Oath of Allegiance. The Chamber of the Clergy took it ill that the Chamber of the third Estate should meddle with a Point of Doctrine. Cardinal *Du Perron* was appointed to signify this to the Chamber of the Nobility, and to that of the third Estate, in order to dissuade them from insisting upon that Proposition. He made a long Speech, to shew that it was not proper either to debate that Matter then, or determine it; that the Chamber of the third Estate had no Right to propose that Article; and that it ought to be refer'd to the Discretion of the Clergy. The President *Miron* answer'd in the Name of the Chamber, that they did not pretend to make an Ecclesiastical Law of that Proposition, but only a Rule of Polity, and insisted it should be recorded. The University of *Paris* interposed in this Affair, and presented to the States a printed Paper agreeable to the Article. Upon this Contest, the King brought the Matter before himself, and forbade the Parliament and States to meddle with it. Some time after, Cardinal *du Perron* caused his Speech to be printed. *James I.* King of Great Britain, thinking he was attack'd by this Harangue, printed a Declaration, in which he refuted the Cardinal's Harangue Article, by Article.

This was no new Dispute in *England*; for it had been already debated upon the Occasion of the Oath of Allegiance which the King required of the Catholicks, That the Pope could neither depose him from his Estates, nor declare his Subjects absolved from their Oath of Allegiance. The *English* Catholicks were very much divided at that time: the Archpriest, *George Blackwel*, whom Cardinal *Henry Cajetan* had established Governor of the *English* Church, and who had been confirmed in that Quality by *Clement VIII.* had much ado to keep Peace between the Secular and Regular Clergy that were in *England*. The Oath of Allegiance, which was required of Catholicks, was yet one Occasion of Difference. *Blackwel* was persuad'd that it might be taken; but Pope *Paul V.* advertis'd the Catholicks by a Brief of the 28th of *September 1606*, not to take it. *Blackwel* would not publish this Brief, which likewise contained a Prohibition against Catholicks going into the Churches of Protestants. The King having caus'd him to be seiz'd at *London*, in 1607, and being interrogated by the Archbishop of *Canterbury*, he declared that before, and, even since the Brief, he had held, and did hold that Catholicks might take the Oath required of them. He sign'd it himself, declared that the Pope's Excommunication against the King, how just soever, could not infringe the King's Authority, nor dispense with the Subjects for not being faithful to him, and wrote a Letter to his Coadjutors, wherein he exhorted them to make no Scruple of taking the Oath. The News of what *Blackwel* had done in Prison having been carry'd to *Rome*, *Bellarmino*, who had known him more than forty Years, wrote a Letter to him, in which he blam'd him for signing that Oath, and exhorted him to redress his Fault, and rather suffer Martyrdom than continue that Course. *Blackwel* answer'd *Bellarmino*, that since the ablest Divines did not believe the Pope had any Power over the Temporals of Princes, he thought he might in conscience take the Oath, according to that Opinion. Nevertheless the Pope did anew forbid the *English* Catholicks to take the Oath, by a second Brief of the 22d of *September 1607*. Soon after this King *James* publish'd a Paper against those two Briefs, and against *Bellarmino's* Letter to *Blackwel*; which, because of the

the three Pieces which he attack'd, he entitled, *A Triple Wedge for the Triple Knot, or an Apology for the Oath of Allegiance.* Bellarmine wrote an Answer to it, under the Name of *Mattheus Tortus* his Chaplain. The King caused his Writing to be reprinted, with a Preface address'd to all Christian Princes, to serve for a Reply to Bellarmine's Answer; and some time after he caus'd an Answer in Form to be written to Bellarmine's Treatise, entitled, *Tortura Torti.* Bellarmine oppos'd to this an Apology in favour of the Treatise of *Mattheus Tortus.* Roger Widrington made an answer to that Apology of Bellarmine, and wrote some other Treatises about the Sovereignty of Kings.

France was not free from these Disputes; for *Edmund Richer*, Doctor of Divinity, and Syndick of the Faculty of Paris, after having publish'd the Works of *Gerson* at Paris, in 1605, and made an Apology for the Doctrine of that Author, did, in 1611, take up a Thesis of a Dominican Batchelor, who maintain'd, That the Pope was infallible, above a general Council, and that it belong'd to him alone to decide Questions of Faith. Some time after he publish'd a small Book concerning Ecclesiastical and Political Power, in which he established the Principles upon which he pretended the Maxims of the Church of France, touching the Authority of the Councils, and the Sovereignty of the temporal Power in its kind, were settled. This Book made a great deal of Noise; and some pretended it carry'd things too far. Some would have had it condemn'd by the Faculty of Divinity at Paris; but upon the Remonstrances of the Courtiers, the Court of Parliament order'd that the Copies of *Richer's* Book should be brought to the Register's Office, and that in the mean time all manner of Deliberation upon that Matter should be suspended, till such time as the Court was better instructed in what regarded the Service of the King. Cardinal *du Perron*, Archbishop of Sens, brought that Book before an Assembly of eight Bishops of his Province, which was then held at Paris for the temporal Affairs of the Clergy, and got it censured there on the 9th of March 1612, as containing many Propositions and Allegations that were false, erroneous, scandalous, schismatical and heretical; declaring however at the same time that they

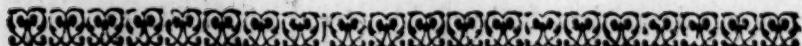
would not meddle with the King's Rights, those of the Church, nor with their Immunities and Liberties. *Richer* threw in an Appeal from the Wrong of that Sentence, and presented his Request to the Parliament; whereupon a *Fiat* was sent to the Attorney General, which allow'd *Richer* to be receiv'd Appellant as from an unjust Sentence; but the Matter rested there. The Archbishop of *Aix* and three Bishops of his Province did likewise censure *Richer's* Book on the 24th of *May* the same Year, and it was prohibited at *Rome*. Presently there appear'd a great Swarm of Pieces against *Richer's* Book. That Doctor was by the King's Order deposed from the Syndicâte, which till then was perpetual. After this he left off coming to the Assemblies of the Faculty, shut up himself in the College of *Cardinal le Moine*, of which he was Provisor, and publish'd several Works in his own Justification, and in defence of his Opinions. Towards the End of his Days, he was obliged to give Declarations upon his Book. He died on the 29th of *November* 1631.

The Faculty of Divines at *Paris* did not declare themselves upon *Richer's* Book, but they confirmed their ancient Doctrine about the Sovereignty of Kings by several Censures. In 1610 they renew'd the Decree which they made in 1413, against those who attempt the Lives of Kings. The Parliament order'd the Book of *John Mariana* to be burnt, who was accused of favouring the contrary Doctrine, by an *Arret* of the 8th of the same Month. The Author of the Answer to the *Anti-Coton* having affirmed, that *John Mariana* had advanced nothing against the Security of lawful Kings, the Faculty of Divines censured that Proposition, in an Assembly on the 1st of February 1611. The Treatise of *Bellarmino* concerning the Power of the Pope in Temporals, against *John Barclay*, was suppressed by an *Arret* on the 26th of *November* 1610. In 1612, *Becanus's* Book relating to the Controversy of the *English* Church, touching the Power of the King and the Pope, was laid before the Faculty, who abstain'd from censuring it, only because Pope *Paul V*'s Condemnation of it was presented to them. The Books of *Suarez*, the Answer to the Apology for the Oath of Allegiance, and a Work of *Adolphus Schulckenius*, in defence

fence of Bellarmine's Book concerning temporal Power, were condemn'd to be burnt by *Arrets* of Parliament.

In 1620, two Books (one of which was entitled *An Admonition to Lewis XIII, King of France and Navarre*, and the other, *Political Mysteries*) were condemned to be burnt by an *Arret* of Parliament, and censured by the Faculty of Divines at *Paris*, and by an Assembly of the Clergy. Next Year *Santarel's* Book of Heresy, in which that Author maintain'd, That the Pope might punish Kings and Princes with temporal Punishments, depose them, deprive them of their Kingdoms and States, upon the Account of Heresy, and absolve their Subjects from the Obedience which they owed them, was censured by the Faculty of Divines at *Paris*, on the first of *April*, in spite of the Opposition made by some particular Persons. The other Faculties of Divinity of the Kingdom followed the Example of that of *Paris*, and likewise condemned *Santarel's* Book.

What shews that the Faculty did not pass those Censures out of spite to the Court of *Rome*, nor meant to derogate from the lawful Power of the Pope, and the Authority of the Holy See, is their censuring at the same time several Propositions drawn from the Ecclesiastical Republick of *Antonius de Dominis*, Bishop of *Spalato*, whose Work was laid before the Faculty by the Syndick *Isambert*, on the 30th of *October* 1617. The Deputies appointed to examine it, drew forty seven Propositions out of it, which infringed the Authority of the Holy See, and the Jurisdiction of the Church. They were all qualify'd with divers Remarks, by a Censure on the 1st of *December* the same Year. These were the principal Disputes, which were debated amongst the Divines, upon the Power of the Church and the State, in the Beginning of this Century.



## C H A P. IV.

*The Dispute between the Bishop of Chalcedon  
(who was delegated from the Holy See to Eng-  
land) and the Regulars.*

**T**H E Difference that was among those of the Catholic Church in *England* about the Oath, made no farther Noise; but there happened another Difference between the Secular Clergy and the Regulars, which kept up the Division. *Gregory XV.* who succeeded to *Paul V.* on the 9th of *February 1621*, sent *William Bishop*, Doctor of the *Sorbonne*, and ordained Bishop, to *England*, in quality of Delegate from the Holy Apostolical See, to govern the Catholicks of that Kingdom. That Prelate happening to die, *Urban VIII.* Successor to *Gregory XV.* who was but two Years and five Months in the Holy See, sent in his Place *Richard Smith*, an *Englishman*, Bishop of *Chalcedon*, with the same Power that Ordinaries have, as he declared by his Brief of the 4th of *February 1625*. When that Bishop arrived first in *England*, he was receiv'd with much Joy and Respect by all the Catholicks. But some time after, the Regulars refusing to suffer the Regulation which he made for the Execution of the Decree of *Pius V.* which forbids Regulars to hear Confessions, unless they be approv'd by their Bishop, and imagining that he infring'd their Privileges, they withdrew themselves from his Obedience, and stirred up against him a great Number of *English* Catholicks, so that he was forced to abscond. Dr. *Kellison*, President of the *English College of Doway*, wrote a Treatise in *English* concerning Ecclesiastical Hierarchy, in defence of the Bishop of *Chalcedon*. As soon as that Book appear'd, Father *Edward Knoks*, an *Englishman*, Vice-Provincial of the Jesuits in *England*, publish'd a Paper against that Work in the same Language, entitled, *A modest and short Discussion of* *some*

some Propositions of Dr. Kellison, which he put in the Name of a Friend of the Bishop's, called *Nicholas Smith*. This Book was afterwards translated into *Latin*. The *English* caused some Propositions to be drawn out of it, which they sent to the Faculties of Divines at *Paris* and *Louvain*, in order to have their Judgment of them. At the same time appear'd an *English* Book, entitled, *An Apology for the Conduct of the Holy Apostolical See in the Government of the Catholicks, during the Persecution*, under the Name of *Daniel a Jesu*; which was the Anagram of the true Name of the Author, *John Floid*, an *English* Jesuit, Professor at *S. Omer*. This, and the preceding Books, having been complain'd of to the Archbishop of *Paris*, he censur'd the Propositions contain'd in them, and prohibited them by his Ordinance of the 30th of *January* 1631. The Faculty did likewise censure several Propositions contained in those two Books, on the 15th of *February* the same Year. In fine, the Assembly of the Clergy of *France* condemn'd the Propositions laid down in those Books, without naming the Authors: A short while after this the Catholicks of *England* publish'd Writings of both sides; and the Bishop of *Chalcedon* not thinking himself any longer safe in *England*, retir'd into *France*, where he was kindly received by the Cardinal *de Richelieu*. The Authors of the Books condemned by the Bishops of *France*, and the Faculty of Divines of *Paris*, thought they were obliged to defend themselves against those Censures, and at the same time publish'd two *Latin* Pieces, the one against the Censures of the Faculty, entitled, *A Spunge to wipe off the Calumnies cast upon the Book entitled, An Apology for the Holy See*, with an Addition against the Censure of the Archbishop of *Paris*, and *An Answer to the Instructions for the Catholicks of England*, published by the Bishop of *Chalcedon*. Those two Books went under the Name of *Loemelius*, but were really written by *John Floid*, Professor of Divinity, and the Author of the condemn'd *Apology*. There appear'd also at the same time scurrilous Papers against the Censures, which were refuted by *Francis Hallier*, Doctor of the *Sorbonne*, in a Book entitled, *A Defence of the Ecclesiastical Hierarchy*, by an unknown Author, who call'd himself *Petrus Aurelius*, and by *Nicolas le Maitre*, Licentiate

tiate in the Faculty of Divinity at *Paris*, then Professor of Divinity in the *Sorbonne*, who died Bishop of *Lombez*. The Book of *Petrus Aurelius* was demanded to be suppress'd; but the Clergy of *France* stood by it. In order to appease those Contests, the Court of *Rome* publish'd a Decree of the Committee of the Index, on the 19th of *March 1633*, by which all Books wrote on either side on that Dispute were suppress'd, and the Judgment upon the Merits of the Cause reserved to the Holy See. Notwithstanding this Decree, the Assembly of the Clergy caus'd the Book of *Petrus Aurelius* to be printed at their own Charge, and caus'd *M. Godeau*, Bishop of *Vence*, to write an *Elogium* of it.

The Faculty of Divinity at *Paris* reduc'd the Points which were the Subject of these Disputes to five Heads: 1. the Church; 2. the Sacrament of Confirmation; 3. Bishops and Curates; 4. the Hierarchy and Regulars; 5. the Bishop of *Chalcedon* and his Powers. Upon the first Head it was disputed, Whether Episcopal Government was necessary to make a Church perfect? Upon the second, Whether the Effect of the Sacrament of Confirmation, whereof the Bishop is the Minister, can be supplied by the anointing with Chrism, perform'd by the Priest in Baptism? Upon the third, Whether the Bishops are necessary for any thing besides Ordaining of Priests, and what is the Dignity of Curates? Upon the fourth, Whether Monks are of the Hierarchy? and, Whether their State and Ministry is preferable to that of Bishops and Curates? Upon the fifth, Whether the Bishop of *Chalcedon* had the Powers of Ordinaries? Whether the Regulars were obliged to obey him? And whether he could exact his Salary from the Catholicks of *England*? We may easily guess from this, what side the Regulars were of, and what those who censur'd and refuted them maintain'd. But let us go on to other Disputes.

## C H A P. V.

*Disputes relating to the Edition of The Proofs of  
the Liberties of the Gallican Church, the Book  
entitled Gallus Optatus, Peter Cellot's  
Treatise concerning the Hierarchy, and Garaf-  
sa's Book.*

THE Edition of a Collection of Pieces to serve for Proofs to the Treatise concerning the Liberties of the Gallican Church, publish'd by Messieurs Peter and James du Puy, made some noise in France (a). In 1638 those two Brothers publish'd a Collection of several Treatises relating to the Liberties of the Gallican Church, which had appear'd in the XVIth Century ; and afterwards a Collection of Pieces in order to vindicate the Liberties, Rights and Maxims maintain'd by the Authors of those Works. The Pope's Nuncio complain'd of this, and the Work was suppress'd by an *Arret* of Council, on the 20th of December 1638, but merely because it had been print'd without Privilege ; and was condemned by a new Judgment of nineteen Bishops, on the 9th of February 1639. The Divines were order'd to revise it, to correct the Mistakes of the Authors of those Treatises, which were not agreeable to the Church, yet without touching the Liberties and real Decrees of the Gallican Church. We know not what was the Result of their Advice ; but the Proofs of the Liberties were reprinted in 1651, with Privilege ; and the Year following, the Treatise of the Liberties of the Gallican Church by M. Pithou was also print'd, with a Commentary by Peter du Puy.

The Edition of that Work was one of the Pretexts made use of by the Author of the Book which appear'd in 1640,

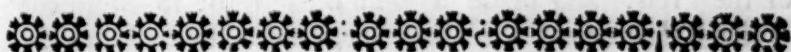
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(a) *Opt. Gall. de cav. sebism. script. in illud opus.*

by the Title of *Optatus Gallus de cavendo Schismate*. The Author of this small Treatise was a Priest call'd *Charles Herent*, who pretended that the Church of *France* was in danger of falling into Schism very soon with the Church of *Rome*. The Pretexts upon which he founded this chimerical Pretension were, 1. the Edition of the Books concerning the Liberties; 2. the Edict and Declaration of the King concerning Marriages; 3. the Design he imagin'd there was of erecting a Patriarch in *France*. This Libel was immediately prohibited by an *Arret* of the Court of Parliament at *Paris* of the 23d of *March* 1640, and censur'd on the 28th of the same Month by *John Francis de Gondy*, the first Archbishop of *Paris* (for to his time the See of *Paris* was only a Bishoprick, and was not erected into an Archbischoprick till the publishing of the Bull of *Gregory XV.* on the 20th of *October* 1622.) and by the Bishops of his Province. Afterwards he was refuted by several Authors, who shew'd that the Pretexts which the Author made use of as Indications of an approaching Schism, were vain and frivolous.

Father *Cellot*, a Jesuit, publish'd a large Volume concerning the Hierarchy of the Church about the same time, in opposition to the Works of *Peter Aurelius*,\* and *M. Hallier*. This Book was laid before the Assembly of the Faculty of Divines at *Paris*, on the 1st of *February* 1641. The Deputies who were appointed to examine it, found in it several Propositions that deserv'd to be condemn'd; and the Faculty drew up a Censure of it on the 3d of *April*, by which they condemn'd that Book, as containing Propositions that were new, false, dangerous, rash, contrary to Christian Humility and Charity, tending to the Debasing of the Functions of the Hierarchical Order, injurious to the Bishops and Clergy, contrary to the Decrees of Councils and Popes, favouring of Error and Heresy, impious, &c. This Censure being resolved, and Father *Cellot* desiring to be heard, he had Conferences with the Deputies of the Faculty, upon the Propositions which had been found censurable, and gave in a Declaration, signed by himself, on the 22d of *May* 1641, by which he either retracted or explained them. However, his Book was put in the Index at *Rome*, condemn'd by the Assembly of the Clergy

Clergy of France on the 22d of January 1642, and refuted by *Francis Hallier*. Father *Cellot*, in his Answer to this last, maintain'd what he advanced in his former Book, and declar'd he had not retracted, which obliged the Faculty to publish the Declaration of that Author in 1648. To these Censures I shall add that of the *Summa Theologiae* of *Francis Garasse*, a Jesuit, which was made in the Assembly of the Faculty of Divinity of *Paris*, on the 1st of September 1626, by which they condemn'd that Book, as containing many heretical, erroneous, scandalous and rash Propositions. *Garasse* retired to *Poictiers*, where he died of the Plague on the 15th of June 1651, aged 45, very pious and humble, in assisting the infected Poor in the Hospital of that City, after having been reconciled to the Prior *Augier*, and *Balzac*, who had written against him.



## C H A P. VI.

*Of Jansenius's Book, and the Disputes raised  
on the Occasion of it in the Low-Countries,  
and in France.*

THE Contests concerning Grace, which had been debated with so much Heat in the preceding Century, were renew'd more violently in this, notwithstanding the Pope's Prohibition to the contrary: People went on writing continually upon those Matters, which afterwards became the chief Subject of the Contests, which troubled the Church during the XVIIth Century.

The Work which was the chief Occasion of renewing these Contests, was that of *Cornelius Jansenius*, Bishop of *Ypres*, entitled *Augustinus*: This being the Book that occasion'd all the Troubles, I must begin with giving an Account of the Author of it.

(a) *Jansenius* was born in 1585, at *Leerdam* in *Holland*. He studied Humanity at *Utrecht*, Philosophy and

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(a) *Vit. Jansen. ad cap. August.*

Divinity at *Louvain*, and afterwards travel'd into *France*, where he contracted a strict Friendship with *John du Verger de Aauranne*, Abbot of *S. Cyron*. When he return'd to *Louvain*, he profess'd Philosophy there, and was afterwards pitched upon to explain the Holy Scripture. The Commentaries which he dictated upon the *Pentateuch*, and the Gospels, which were afterwards printed, are generally esteem'd, and were not the occasion of any Trouble. He wrote Books of Controversy against the Ministers of *Bosleduc*, in defence of the Catholick Church. He also went twice to *Spain* about the Affairs of the University of *Louvain*; and being at last made Bishop of *Ypres*, he died of the Plague within a Year after, on the 6th of May 1636.

(b) He left his great Work, entitled *Augustinus*, ready for the Press, and made a Will on purpose to submit it to the Judgment of the Holy See, altho' he had already made that Protestation at the end of his Book. *Eromond* and *Galenus*, Executors of his Will, sent that Work to the Press. The Internuncio of *Brussels* gave order to stop the Impression, and in consequence of this, the University of *Louvain* charged the Printer to discontinue the printing of it: Notwithstanding those Prohibitions, the Impression was finished, and the Book was publish'd in *Flanders* in 1640. It was also printed at *Rouen* in 1643, with the Approbation of six Doctors of the Faculty of Divinity at *Paris*. The Internuncio and Cardinal *Barberini* were very much displeased that that Work had been published contrary to their Prohibitions. It was put into the Inquisition of *Rome*; and in order to baffle it, the Jesuits composed *Theses*, which were maintained at *Louvain* in 1641. An Apology came out for *Jansenius's* Book, under the Name of the Bookseller, and in a short time there appear'd many Pieces for and against that Book.

In order to appease those Disputes, the Committee of the Inquisition published a Decree whereby they forbade the reading of *Jansenius's Augustinus*, the Jesuits

*Theses*, and other Writings of both Sides. But this Decree not having been receiv'd in *Flanders*, because it had not had the necessary Forms, Pope *Urban VIII.* thought, that in order to stifle those Disputes, it would be sufficient to renew and confirm the Constitutions of *Pius V.* and *Gregory XIII.* by a Bull. By this Bull he prohibited *Jansenius's Book*, the Jesuits *Theses*, and all the other Books wrote upon those Matters, adding a particular Note upon *Jansenius's Book*, viz. That he had renew'd the Propositions condemn'd by *Pius V.* and *Gregory XIII.* This Bull, which was dated on the 6th of *March 1642.* was publish'd and posted up at *Rome* on the 9th of *June 1643.* This Article shock'd the Doctors of *Louvain* very much, who maintain'd and stood up for *Jansenius's Book*. They sent two Deputies to *Rome* to make their Remonstrances ; but they could obtain nothing ; and after having sollicited in vain for the space of two Years, the very Day on which Pope *Urban VIII.* died, which was the 29th of *June 1644,* the Cardinals whom he had appointed for that Affair in his Life-time, declar'd to the Deputies, that the Pope intended to have his Bull executed in every Point ; and that they might have no doubt of this, they gave them a Copy of it collated with the Original.

On the 15th of *September* Cardinal *Pamphilio* was made sovereign Pontiff, and took the Name of *Innocent X.* He earnestly demanded of the King of *Spain* the Publication of the Bull of *Urban VIII.* in the *Low-Countries*, which the King order'd accordingly : the Bishops publish'd it ; the University of *Doway* receiv'd it ; the Divines of *Louvain* stood out long, and wrote several things in defence of *Jansenius.* This was what at that time pass'd in *Flanders* in relation to this Dispute. Now let us proceed to the Contests in *France* occasion'd by *Jansenius's Book.*

This Book had been printed there, as I said before, with the Approbation of some Doctors ; and there it found Adversaries, who accus'd it of Heresy in their Lectures and Sermons. *Izaat Habert*, Doctor in Divinity of *Paris*, was one of those who attack'd it with most Warmth in two Sermons which he preach'd in the Cathedral

thedral Church of *Notre-Dame* in *Paris*; the one on the first Day of *Advent* in 1642, and the other on the Day of the *Septuagesima* in 1643, accusing it of many Heresies. Several other Preachers follow'd his Example, and preach'd with Heat, some for and some against *Jansenius*; which oblig'd *Francis Gondi*, Cardinal-Archbishop of *Paris*, to make an Ordinance on the 4th of *March* 1643, by which he enjoin'd all the Preachers not to handle those Matters in the Pulpit. Pope *Urban VIII's* Bull having been brought into *France*, was publish'd by Cardinal *Gondi*, and presented in the *Sorbonne* in 1644. Without absolutely receiving this Bull, which was not publish'd with the usual Formalities, the Assembly of the first of *October* forbade the Doctors and Batchelors to maintain any of the Propositions that had been condemn'd by the Bulls of *Pius V.* and *Gregory XIII.* Altho the Bull of *Urban VIII.* forbids either to write or dispute upon those Matters, yet much was written both for and against *Jansenius*, as well in *Flanders* as *France*. Such were the Beginnings of the Disputes about *Jansenism*.

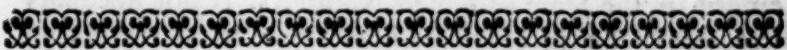


## C H A P. VII.

### *The Dispute about the Book concerning frequent Communion.*

**T**HIS was not the only Dispute which made a Noise in *France* at that time: there arose another at the same time between the same Parties. A Jesuit wrote a small Piece concerning frequent Communion, which he sent to a Lady of Quality, to dissuade her from the Direction of the Abbot of *S. Cyran*. *Anthony Arnaud*, Doctor of the *Sorbonne*, who had already wrote two Apologies for *Jansenius* against Doctor *Habert*, wrote a Book against the Writing of that Jesuit, which he entitled, *Of frequent Communion*. This Book was prov'd by fifteen Bishops and twenty Doctors. Father *Nouet*,

*Nouet*, having preach'd against this Book in a very outrageous manner, was oblig'd to make Reparation to the Bishops who had approv'd it. Father *Petau* a learned Jesuit, publish'd a Work about the Tradition of the Church with regard to Penance, against *Anthony Arnaud's* Book of frequent Communion. The Affair having been carried to *Rome*, the Prelates who had approv'd the Book concerning frequent Communion, sent two Doctors to defend it. The Book was examin'd at *Rome*, but was not censured. There was only one incidental Proposition in the Preface, bearing, That *S. Peter* and *S. Paul* were the two Heads of the Church, and that they made only one, that was censured together with the Books written in defence of it, by a Decree of the Inquisition of the 25th of November 1647. But that Tribunal not being acknowledg'd in *France*, the Parliament made Prohibitions against publishing that Decree; and nothing more was done against the Book concerning frequent Communion.



## C H A P. VIII.

### *A Continuation of the Dispute about Jansenius's Book, to the Condemnation of the five Propositions by Pope Innocent X.*

**I**N 1648, the Dispute about *Jansenius's* Book was renew'd by Father *Veron's* Book, entitled, *Le Baillon des Jansenistes, The Gag of the Jansenists*. Dr. *Guillibert* laid it before the Faculty of Divinity of *Paris*, on the 2d of *May*, and desir'd it might be examined, and that two *Cordelier* Doctors, who had approv'd it, might come and give an account of their Approbation. One of the Doctors appear'd in the Assembly on the 1st of *June*, defended his Approbation, and declaim'd against *Jansenius's* Book. In the Assembly of the 1st of *July*, *Guillebert* deliver'd in Writing the Propositions which he had extracted out of Father *Veron's* Book, which he pretended deserv'd Censure. *Nicolas Cornet*, Syndick, represented

presented, That if they would examine the Book of Father Veron, they ought likewise to examine that of Jansenius. It was agreed that for the sake of Peace, neither the Book nor the Propositions taken out of it should be examin'd; but at the Conclusion it was added, that if any Doctor would present to the Faculty any Propositions, in order to have them examin'd, he should be allowed to do it.

In consequence of this Resolution, Mr. Nicholas Corne, Syndick of the Faculty of Divinity of Paris, having complain'd that he had been oblig'd to sign Propositions contain'd in *Theses*, which he did not believe Orthodox, added, that the Faculty might remedy this Inconvenience, by giving their Opinion upon seven Propositions to which all the new Doctrines might be reduc'd: viz. 1. Some Commands of God are impossible to the Righteous, who endeavor and do their utmost according to their present Powers, and the Grace by which they become possible for them is wanting to them. 2. In the State of fallen Nature we do not always resist Grace. 3. To merit and demerit in the State of lapsed Nature, it is not necessary there should be in Man a Liberty free from Necessity: it is sufficient there be a Liberty free from Constraint. 4. The *Semi-Pelagians* admitted the Necessity of inward and preventing Grace for every Action, even for the beginning of Faith; and they were heretical in this, that they maintain'd this Grace was such that the Will of Man could either resist or obey it. 5. It is *Semi-Pelagianism* to say that Jesus Christ died or shed his Blood for all Men without Exception. 6. The Actions of Unbelievers are Sins. 7. It was formerly the Opinion of the Church, that secret sacramental Penance was not sufficient for secret Sins. Afterwards the sixth Proposition was retrench'd, and another was added, out of those which the Doctor of *Sainte-Beuve* had propos'd, viz. Natural Attrition is sufficient in the Sacraments of Penance. The Resolution of the Assembly made by Plurality of Votes was, that those Propositions should be examin'd; and the Deputies appointed were the Doctors *Hennequin*, *Morel*, *Grandin*, *Pereyret*, *Chappelas*, *Gauquelin*, *Bail*, *Pignai*, and Father *Nicholas a Jacobin*. These Deputies drew up a Censure, in which they qualify'd every one of those

those Propositions, and were ready to make their Report to the Faculty; but sixty Doctors presented their Petition to the Court of Parliament, by which they demanded to be admitted Appellants as from the Abuse of the Conclusion of the first of July, and that in the mean while Prohibition should be made against going farther. The Affair was accommodated by the 1st President *Mole*, who made the Doctors agree that all things should continue as they were before the Proposal of M. *Cornet*, for three or four Months, during which time Means should be sought to make up the Matter. In the mean while the Censure of the Deputies having been printed, and the Doctors who had presented their Petition to the Court having complain'd of it by a second Petition, the Deputies disown'd the Publication of it, and there was issued an Arrest which prohibited the Publication of that Censure, or to debate upon the Propositions contained in it, till such time as the Court should give other Orders: Nevertheless this Censure was sent to *Rome*, and presented to the Pope, who appointed Consultors to examine it. Three of those Consultors approv'd it, and the Cardinals of the Committee of the Inquisition would have confirm'd it, if the Cardinal of S. *Clement* had not put a stop to the Conclusion of that Affair. But it was soon brought to this by a Letter compos'd by M. *Hubert*, Bishop of *Vabres*, sign'd by almost eighty Bishops, in 1650 and 1651, and address'd to the Pope, wherein they ask'd his Opinion upon the first five Propositions which we have mentioned. About eleven other French Bishops wrote to the Pope, begging him to give his Judgment of those Propositions without distinguishing the Sense of them. The Dr. *de S. Amour*, who was then in *Italy*, was entrusted with the Letter of the last, who also sent to *Rome* Mr. *Brouffe* and the Abbot *de La Lane*, Doctors, and Mr. *Angran*, Licentiate, to join with M. *de Saint Amour*, and insist upon their Demand. The other Bishops deputed on their part Messieurs *Hallier*, *Lagault* and *Joysel*, Doctors, simply to ask the Condemnation of the five Propositions without any Distinction of the Sense. The Pope settled a Committee of Cardinals, *Spada*, *Ginetti*, *Cechini*, *Chigi* and *Roma*. *Cechini* was disgraced,

disgraced, and so could not assist. Cardinal *Roma* died before the Affair was concluded. There were thirteen Consultors appointed to give their Opinion upon those Propositions. The Committees began to be held before the Pope in March 1653. After several Meetings the Pope resolv'd purely and simply to condemn the five Propositions. In the mean while Father *Desmarest*, Priest of the Oratory, and M. *Manassier* arriv'd at *Rome* in the place of M. *Brouffe*, who staid there but a short time, his Health not allowing him to stay longer. They had Audience of the Pope on the 4th of *May*, and demanded to be heard in presence of their Adversaries. The Pope was willing to give them a Hearing by themselves; and they were order'd to the Committee of the 19th of *May*, and were there heard. M. *de la Lane* made a Discourse about the Authority of S. *Augustin*, in the Matters of Grace, and presented a Paper with three Columns, where the different Senses of the five Propositions were represented, the *Calvinist* and the *Molinist* (which they condemn'd) and the Sense which they pretended was natural and catholick. Father *Desmarest* spoke long upon the Necessity of Grace efficacious of it self. The other Doctors were also heard, and demanded the Condemnation of the five Propositions without any Distinction or Explication. Immediately the Pope caus'd the Bull for the Condemnation of the five Propositions to be drawn up, dated on the last Day of *May*, which was published and posted up at *Rome* on the 9th of *June*. Every Proposition is qualified by this Bull. The first, concerning the Impossibility of the Commands, is declar'd rash, impious, blasphemous, anathematiz'd, and heretical, and condemned as such. The second, that we never resist Grace, is declar'd heretical, and condemn'd as such. The third, that to merit, or demerit, it is sufficient to be free from Constraint, is also qualified in the same manner. The fourth is declar'd false and heretical. The fifth, concerning the Death of Jesus Christ, is declar'd false, scandalous, temerarious, and understood in the Sense that Jesus Christ died only for the Salvation of the Predestinated, condemn'd as impious, blasphemous, injurious to, and derogatory

rogatory from the Goodness of God, and heretical. The Doctrine of those Propositions is charged upon *Jansenius* in the beginning of the Bull. When this Bull was published, the Deputies of the eleven Bishops demanded their Audience of Leave of the Pope, who declar'd to them, that by his Constitution he had no Intention to meddle with either efficacious Grace, or *S. Augustin's* Doctrine; after which they departed from *Rome* on the 17th of *June*. M. *Hallier*, and his Companions, took leave of the Pope also, and went away the 6th of *September*. M. *Hallier* obtain'd from *Rome* the Nomination to the Bishoprick of *Toul*. On the 4th of *October* the Pope held a Consistory, in which he communicated to the sacred College this Constitution, which he had already sent to *France*, accompanied with two Briefs, one of which was address'd to the King, and the other to the Archbishops and Bishops of the Kingdom. M. *Bagni*, Nuncio in *France*, deliver'd it to the King, who immediately dispatched Letters-Patent, dated on the 4th *July* 1653, address'd to all the Prelates of the Kingdom; and many of them being at Court, Cardinal *Mazarin* took that Opportunity to get the Pope's Bull to be receiv'd in an Assembly of thirty Bishops then at *Paris*. They wrote a Letter to the Pope, which was drawn up by Peter *de Marca*, Archbishop of *Toulouse*, wherein they testify to his Holiness, that the Bishops of *France* had waited with Impatience, and receiv'd with Joy the Judgment of his Holiness upon the five Propositions drawn out of *Jansenius's* Book; and assur'd him, they would cause his Constitution to be published and executed in their Dioceses. In the Name of this Assembly the Bull was sent to all the Prelates of the Kingdom, with a Letter and Mandate, which they were intreated to make use of in publishing of it. *Jansenius* was not mention'd in that Letter, which was drawn up by M. *Godeau* Bishop of *Vence*; and it was recommended to those who should publish the Constitution, or cause it to be published, *not to depart from the precise Condemnation of the five Propositions, nor to use any Invective against any one whatsoever*. The Pope's Constitution was received and published by all the Bishops of *France*, altho' several of them

them did not make use of the Mandate drawn up by the Assembly. It was also receiv'd by the Bishops of other Kingdoms ; and tho the Archbishop of *Malines*, and the Bishop of *Ghent*, made some Difficulty to publish it at first, yet they were at last forced to it.



## C H A P. IX.

*Assemblies of the Clergy in 1654 and 1655,  
which order the Execution of the Bull of  
Innocent X.*

**T**HIS Bull of *Innocent X.* did not bring Peace to the Church of *France*, nor allay the Disputes : for the Partisans of *Jansenius* maintain'd, that the Propositions which they had condemn'd were not in *Jansenius*; and that the Sense in which they had been condemn'd was not the Sense of *Jansenius*. This Exception was not only made in the Writings which appear'd in Publick without the Author's Name ; but there were some Bishops who even declar'd as much in their *Mandamus's*. M. *Gondrin*, Archbishop of *Sens*, (who was the only Archbishop who had sign'd the Letter, by which the Pope was desir'd to distinguish the Sense of the five Propositions) made several Reflections in his Pastoral Letter of the 23d of *September* 1653, which shock'd the Court of *Rome*; nor were they better pleas'd with the *Mandamus's* of *Messieurs de Comminge, Beauvais and Angers*. Upon the Complaint made of those *Mandamus's*, there was an Assembly of thirty eight Bishops held at the *Louvre* in *March* 1654, at which Cardinal *Mazarin* presid'd. The Commissioners appointed by the Assembly were of opinion, that the five Propositions censur'd by the Bull were in *Jansenius's Book*, and had been condemn'd in his Sense. It was resolv'd in the Session on the 28th of that Month, *That it should be declar'd, that the Constitution had condemn'd the five Propositions as being*

ing in Jansenius, and in the sense of Jansenius; and that the Pope should be inform'd of that Judgment of the Assembly, by a Letter they should write to his Holiness; and that Messeigneurs the Prelates should also be written to upon that account.

Innocent X. answer'd the Letter of the Bishops by a Brief of the 29th of September, in which he declar'd his Joy for the Care they had had to cause his Constitution to be executed, and affirm'd he had in his Bull condemn'd the Doctrine of Cornelius Jansenius contained in his Book entitled *Augustinus*. This Brief of Innocent X. was the Foundation of a Formulary that was made against Jansenius's Book in a particular Assembly of fifteen Bishops held at the Louvre in 1655, and conceiv'd in these Terms: *I do sincerely submit to the Constitution of our Holy Father, Pope Innocent X. dated the 31st of May 1653, according to its true sense explained by the Assembly of the Clergy on the 28th of March 1654, and afterwards confirm'd by the Brief of his Holiness dated on the 29th of September the same Year. I do acknowledge that I am obliged in Conscience to obey that Constitution, and do from my Heart, and with my Mouth, condemn the Doctrine of the five Propositions contain'd in the Book entitled *Augustinus*, which is not the Doctrine of S. Augustine, which Jansenius has ill explain'd contrary to the true Sense of that Author.* At the same time this Assembly wrote a circular Letter to the Archbishops and Bishops of France, praying them to cause the Bull of Innocent X. as well as his Brief of the 29th of September, to be sign'd according to the Formulary just drawn up. However, none but the Bishops of Meaux, Rennes and Amiens would make Mandates for that Signature.



## C H A P. X.

*The Condemnation of the Proposition of M. Arnauld, by the Faculty of Divinity of Paris.*

U P O N the Occasion of this Contest there happen'd a very remarkable Affair, which made the Dispute from a private to become a publick one. A Priest of the Parish of *S. Sulpice* in *Paris*, Confessor to M. the Duke of *Liancourt*, denied him Absolution, because he was in Friendship with those who stood up for *Jansenius's Book*, because he had a Grand-daughter at the Abbey of *Port-Royal*; and because the Abbot of *Bourzeis*, who had written for that Party, liv'd with him. The Curate of *S. Sulpice* approv'd that Refusal, and advis'd M. de *Liancourt* not to come to his Church to receive the Communion, lest he should be oblig'd to deny it him. M. *Arnauld* being consulted about the Conduct of that Confessor, did, on the 24th of *February 1655*, write a Letter, which was printed and made publick, in which he finds fault with the Conduct of that Confessor, and vindicates himself and his Friends, affirming, that they did sincerely condemn the five Propositions censur'd by the Pope, in whatever Book they were to be found. Altho this Letter had not his Name to it, yet he was suspected to be Author of it; and there quickly appear'd abundance of Writings to justify the Conduct which the Confessor of *S. Sulpice* had observ'd with regard to M. de *Liancourt*, and to oblige M. *Arnauld* to declare his Sentiments upon the Pope's Bull, and tell whether he condemn'd the five Propositions in the Sense of *Jansenius*, and as drawn out of his Book, agreeably to the Declaration of the Bishops. He answer'd those Writings by a Letter much longer than the former, where he enlarg'd upon the Doctrine of Grace, and put his Name to the Letter; which gave occasion to his Adversaries to lay it before the Sieur *Guyard*, Syndick of the Faculty of Divines in *Paris*, who propos'd the Examination of that Letter

Letter of M. Arnauld in the Assembly on the 4th of November. In order to put a stop to this Deliberation, M. de St. Amour said, that M. Arnauld had written a Letter to Pope Alexander VII. who had succeeded to Innocent X. in which he submitted his Letter to the Judgment of his Holiness; but notwithstanding the Opposition made by M. de S. Amour, and that Declaration, it was carried by a Plurality of Voices, that they should examine M. Arnauld's Letter, and appointed Deputies for that Examination, Messieurs Cornet, Chapelas, le Moine, Breda, Bail, Father Nicolai, to make their Report on the 1st of December following. M. Arnauld caus'd an Act to be deliver'd to those Deputies, by which he declar'd, that he was an Appellant as from the Error of the Resolution of the Month of November, and refus'd the Deputies appointed, as being his Adversaries. Then he presented his Petition to the Parliament to the same purpose. Sixty Doctors join'd him, and demanded that there should be only two Mendicant Doctors, who should have a deliberative Vote. The Cause having been pleaded, there was an *Arret* issued on the 29th of November, bearing, That that Letter should pass under an Examination without delay by the Commissioners appointed; and that Report should be made by them to the Assembly of the Sorbonne in the usual manner, where the Party of Issaly (M. Arnauld) should come if he pleas'd; and that the Doctors of the Mendicant Orders should be call'd to Court in a Month, in order to concur with them in what was reasonable. The Deputies began to make their Report on the 1st of December, and continued it the 2d of the same Month. They reduc'd what they found fault with in M. Arnauld's Letter to two Questions; the one of Fact, and the other of Right. Upon the former they reported four Propositions, in which M. Arnauld signified that he was not persuaded that the five Propositions were in Jansenius's Book. That of the four where he spoke most expressly runs thus: *I have carefully read Jansenius's Book, and could never find in it the five Propositions condemn'd by the late Pope; and yet I condemn those Propositions in whatever Book they are to be found, and even in Jansenius, if they are there.* Upon the second Question relating to right, they only produc'd one Propo-

sition : That God shews us a righteous Man in the Person of St. Peter, who wanted Grace (without which we can do nothing) upon an Occasion, in which we cannot deny but he sinn'd. The Opinion of those Deputies was, *That the Propositions upon the Fact were rash and injurious to the Holy See, and gave a Handle to renew the Doctrine of Jansenius ; and that the second, concerning the Right, contain'd the Error of the first of the five Propositions, and deserved to be branded as a Proposition that was anathematiz'd and heretical.* The Report of the Deputies being made, it was order'd that a List should be printed of the Passages taken out of M. Arnauld's Letter, which the Deputies had found fault with ; that it should be communicated to all the Doctors : and whereas M. Arnauld had demanded to be heard by a Letter to the Faculty, it was agreed that he might come thither within four Days to explain his Sentiments, and not to dispute, on condition that he would submit simply and purely to the Judgment of the Faculty. The next Assembly was put off to the 7th of December. M. Arnauld did not come, but sent a Paper, in which he maintain'd his Opinion upon the two Questions of Fact and Right. This Paper was read in the Assembly, and they began to give their Opinions very confusedly. In the following Assembly the Bishop of Nants brought a Letter under the King's Seal, by which His Majesty order'd the Doctors to proceed without interruption, briefly and peaceably, to the Deliberation begun upon M. Arnauld's Letter. M. de S. Amour presented a Paper of that Doctor's, by which he explain'd what he said upon the Question of Fact. This Paper was read, and then they continued the Deliberation. The Assembly was put off to the 17th, and continued to the 18th. As the Advisers were long in giving their Opinion, and debated with Warmth, M. Seguier, Chancellor of France, was order'd to assist at the Deliberations, which continued upon the Question of Fact, till the 14th of January 1656. There were about eighty Secular Doctors there, and forty Mendicants, who were of the same opinion with the Deputies. Seventy were of opinion, That they ought not to censure it ; and some others had particular Opinions. The Dean concluded according to the Majority, and the Censure

Censure was drawn up presently. Thus ended the Question of Fact ; that of Right was propos'd to the Assembly on the 17th. M. *Arnauld* sent them an Apology, which was not read. The Chancellor did not come to that Assembly ; but half an Hour was allow'd every Doctor to give his Opinion : This Regulation was not observ'd in the four following Assemblies ; but M. *de S. Amour* having taken up the whole fifth Meeting in speaking in M. *Arnauld's* Defence, M. the Chancellor was order'd to come to the sixth, which was held the 24th of January, who by his Authority hinder'd the Doctors from speaking above half an Hour. Then several Doctors left the Assemblies ; and M. *Arnauld* finding that his Condemnation was certain, caus'd an Act to be deliver'd on the 27th of January, by which he protested against all that had been or should be done in those Assemblies as null. After this the Censure was concluded the last Day of the Month : The Proposition of M. *Arnauld* was declared impious, blasphemous, anathematiz'd, and heretical. At the same time it was resolv'd, That if M. *Arnauld* would not submit to the Censure, and subscribe it in fifteen Days, he should be struck out of the Catalogue of Doctors. Then all the Doctors of the Faculty were made to sign that Censure ; and such as would not subscribe it were excluded out of the Body.

### CHAP. XI.

*A Dispute upon Morality : The Condemnation of the Apology of the Casuists, and several Propositions of loose Morals.*

I M U S T here interrupt the History of the Contests about Jansenius's Book, in order to give an account of the Accusation and Condemnation of many Propositions of loose Morality advanc'd by the Casuists, which made a noise this Year. The Faculty of Theology in Paris had

already censur'd some of those Propositions in the Book of Father *Bauni* in 1641. The University had condemn'd the Morality of Father *Hereau* in 1644. The Faculty of Theology in *Louvain* had censured seventeen of their Maxims in 1653. *James Boonen*, Archbishop of *Malines*, had confirm'd that Censure in 1654; the Bishop of *Ghent* in 1655: But the Maxims of loose Morality advanc'd by the Casuists were not vigorously prosecuted till 1656. *Blaise Paschal*, after having entertain'd the Publick with the Differences which arose in the *Sorbonne*, about M. *Arnauld's* Affair, in his first Provincial Letters, did all of a sudden fall upon the corrupt Morals of the Casuists, and discover'd a great Number of wicked Maxims taught by them. The Curates, who by their Ministry are under an indispensable Obligation to teach the People the Morality of Jesus Christ, and to prevent the Corruption of the Morals of Christians by pernicious Maxims, thought it their duty to examine whether the Propositions contained in the Letters to a Provincial were faithfully drawn from the Authors quoted in them, and to demand the Condemnation of them. The Curates of *Rouen* began first; and finding that the Author of those Letters was faithful, presented a Petition to their Archbishop, who remitted them to the General Assembly of the Clergy, which was then held at *Paris*. The Curates of *Paris* presently join'd those of *Rouen*, in demanding the Condemnation of the loose Morality of the Casuists. They made an Extract of the worst Propositions of those Authors, and presented them to the Assembly of the Clergy on the 24th of November 1656. The Assembly had a Horror at those Maxims, and appointed Commissioners to remedy those Disorders; but the Deputies of the Clergy being obliged to end the Assembly, they contented themselves with ordering a circular Letter to be written to the Bishops, to warn them to preserve their Dioceses from the pernicious Maxims of the Morality of the Casuists; and, That the Maxims of S. *Charles Borromeo* should be printed by Order of the Clergy, so that they might serve as a Bulwark to stop the Current of the new Opinions, which were like to destroy the Christian Morality. It was then that the *Apology for the Casuists* appear'd, in which the corrupt Maxims of those Authors were defended.

fended. The Curates of *Paris* demanded of the Grand Vicars of that Diocese the Condemnation of that Book, and presented it to the Faculty of Theology, in order to have it censur'd. The Faculty appointed Deputies to examine it, and it was censur'd at last on the 16th of July 1658. The Curates of the other Provinces likewise demanded of their Bishops the Condemnation of the Apology of the Casuists ; and it was censur'd by the *Mandamus's* of the greatest part of the Bishops of *France*. Pope *Alexander VII.* caus'd it to be put into the Index of the Inquisition in 1659. In 1664 and 1669 that Tribunal condemned forty five Propositions of loose Morality. In 1679, *Innocent XI.* condemned sixty five more ; and in 1700 the Assembly of the Clergy of *France* made a Decree against most of the Errors advanc'd by some Casuists contrary to sound Morality.

## C H A P. XII.

*The Formulary drawn up by the Assembly of the Clergy in 1656. Pope Alexander VII's Bull. The Regulation made by the Assembly in 1660 and 1661. The Mandate of the Great Vicars of Paris.*

WE are now to return to the Affair of *Jansenism*. The Formulary which had been drawn up in 1655, was confirm'd and approv'd in the Assembly of the Clergy held at *Paris* in the Month of September 1656. The Articles agreed upon, and signed by forty Archbishops or Bishops of *France*, and by twenty eight Deputies of the second Order, are these : *That the Assembly did receive with Respect the Pope's Brief of the 29th of September 1654; That agreeably to that Brief, and the Deliberation of the Assembly of 1654, they declared, That in the five Propositions the Doctrine of Jansenius contained in his Book,*

entitled *Augustinus*, which yet is not the Doctrine of St. Augustine, is condemn'd by the Constitution of his Holiness of the 31<sup>st</sup> of March 1653; That for the Execution thereof the Assembly renews and confirms by their Decree every thing that was deliberated by the three Assemblies of 1653, 1654, and 1655. This Assembly drew up or renewed the Formulary which they ordered to be signed. The Prelates wrote to Pope Alexander VII. the Resolution they had taken, and inform'd him of what had pass'd in France from the time that the Constitution of *Innocent X.* had been brought there, and prayed him to confirm what they had done for signing the Formulary. They acquainted the King and the Queen with what they had regulated, and address'd a circular Letter to the Bishops of the Kingdom, in which they exhorted them to make use of the Formulary, in order to render the Execution of the Bull uniform in all the Dioceses. In this Assembly the **Archbishop of Sens** retracted the Declarations he had made in his Ordinances, and approv'd the Formulary drawn up by the other Bishops.

Pope *Alexander VII.* had no sooner receiv'd the Letter of the Bishops, but he caused a Bull to be dispatch'd on the 16<sup>th</sup> of October 1656, by which he confirmed the Constitution of his Predecessor, blaming those who said the five Propositions were not in *Jansenius's Book*, and declar'd, That those Propositions had been drawn out of the very Book of *Jansenius*, Bishop of *Ypres*, entitled *Augustinus*; and that they had been condemn'd in the Sense of the Author, *in sensu ab eodem Jansenio intento*. This Constitution of *Alexander VII.* did not appear till 1657, and was receiv'd on 17<sup>th</sup> of March in an Assembly of Bishops, who confirmed the Signature of the Formulary, only altering what related to the Declaration of the Assembly, and substituting in place of it the new Constitution of the Pope. The Bull of *Alexander VII.* was sent to the Faculty of Theology of *Paris* by a sealed Letter, and was there received. The King issued a Declaration, to cause that Bull to be received in the Kingdom, and to oblige his Subjects to sign the Formulary; but it was not then approved in Parliament. The Pope's Bull was read,

read, publish'd, and register'd in Parliament, in the King's Presence, on the 19th of November 1657: but whereas but very few Bishops had caused Formulary to be signed in their Dioceses, the extraordinary Assembly of the Clergy, which began in the Month of December 1660, and continu'd to 1661, confirm'd what had been done in the preceding Assemblies; and resolv'd, That the Formulary should be order'd to be sign'd in every Diocese, not only by the Ecclesiasticks; but also by the Monks and Nuns, Regents and Principals of Colleges, without even excepting School-masters. Upon this Occasion they wrote a circular Letter to all the Prelates of the Kingdom, and sent them a formal *Mandamus*, exhorting them to prosecute such as refused to sign the Formulary; ordering moreover, That in case there were any Bishops who would not cause it to be signed in their Dioceses, they should be depriv'd of a deliberatory Vote in the Assemblies of the Clergy, and that they should be prosecuted according to the canonical Constitutions. It was also resolv'd in the Assembly, That what they had ordain'd should be communicated to the Nuncio *Picolomini*, to the intent he might inform his Holiness thereof; and that the King should be intreated not to cause any Breviats for Benefices to be dispatch'd, unless those to whom they were given should first sign the Formulary; to forbid his Courts of Parliament to receive any Appeal of Error in that Matter; and to hinder the Publication and Impression of Books teaching or favouring *Jansenism*. The King granted them what they demanded, by causing an *Arret* of Parliament to be given, agreeably to their Conclusions, on the 13th of April 1661, and wrote a sealed Letter to all the Bishops of France, to acquaint them that it was his Intention they should cause the Formulary drawn up by the Assembly to be signed in their Dioceses, and send him an Account of it in two Months. The Determination of the Bishops having been carried to the Faculty of Divinity of Paris, with a Letter from the King of the 2d of May, they approyed the Formulary and the Subscription, and ordered, That it should be sign'd by all Doctors, Batchelors, and Candidates. The Vicars General of the Cardinal of *Retz*, Archbishop of Paris, would not make use of the Mandate of the Assembly, but

made a particular one, wherein they inserted, *That as to the Facts decided by the Constitutions, and contained in the Formulary, all should preserve the sincere and entire Respect due to the said Constitutions, without preaching, writing, or disputing to the contrary; and that the Subscription every one made should be a publick and inviolable Testimony, Promise, and Assurance thereof.* This Mandate was published by the Curates of Paris, who sign'd it, and caus'd the Ecclesiasticks to sign it likewise. The Bishops of the Assembly being dissatisfied herewith, the King published an *Arret* on the last of June, by which he ordain'd, *That that Mandate should be represented to the Archbishops, and Bishops, who were then at Court, that they might give their Opinion upon it, and be afterwards taken care of by his Majesty; and that the Subscription of the Formulary, by virtue of that Mandate, should be in the mean time suspended.* In consequence of this *Arret*, the Bishops being assembled, declar'd, *That that Mandate ought to be rejected, as being contrary to the Constitutions of the Popes.* Agreeably to this Advice the King gave a definitive *Arret* on the 9th of July, by which it is ordain'd, *That this Mandate should continue revok'd, as being void; and that according to the Arret of June, the Subscription of the Formulary, in execution of this Mandate, should be suspended till such time as it shou'd be reformed.* The Bishops of *Anzers, Pamier, Beauvais, and Aleth,* wrote to the King and the Pope about the Distinction of Fact and Right, refusing either to approve or publish the Mandate drawn up by the Assembly. The Great Vicars of the Cardinal of *Retz* wrote likewise to the Pope about their Mandate; and his Holiness answer'd them, *That he disapprov'd their Formulary, and that his Predecessor had condemned the five Propositions as being Jansenius's.* They made another Ordinance by which they annulled and revoked the former, and order'd, *that all the Ecclesiasticks should sincerely and from their Hearts subscribe the Apostolical Constitutions, according to the Formulary of the Assembly.*

## C H A P. XIII.

*The Project of Accommodation; Conference upon  
that Subject with Father Ferrier. The Pope's  
Brief, and the Judgment of the Assembly of  
Bishops in 1654.*

TO the signing of the Formulary was order'd in all the Dioceſes of France, there was ſome Delay on the account of an Accommodation projected between the Defenders of Jansenius and their Adverſaries; for which end Conferences were held with the King's Permission. It was Gilbert de Choifeuil, Bishop of Cominges, and afterwards of Tournay, who gave occaſion to this Project, and was the Mediator of thoſe Conferences. That Prelate being at Toulouse, the President of Miramont propos'd to him and Father Ferrier, a Jeſuit, and Professor in that City, to ſeek out ſome means of putting an end to the preſent Disputes. They met all three at a House in the Country, and agreed to labour at that Accommodation. Father Ferrier having communicated this Project to Father Annat, the King's Confessor, his Maſtety order'd the Biſhop of Cominges and Father Ferrier to come to Paris, and allow'd the Divines who ſtood up for Jansenius to appear and continue there for ſome time. The Conferences were held between Father Ferrier and Meſſieurs de la Lans and Girard before M. de Cominges. These laſt presented him a Memorial, wherein they declared their Sentiments upon the five Propoſitions. These are the five famous Articles then drawn up, in which the Defenders of Jansenius ex-plain themſelves upon the five Propoſitions in a Sense very near that of the Thomiſts, and acknowledge that Grace to be ſufficient which gives the Power of fulfilling the Commandments, and which may be refiſted. The Conferences upon thoſe Articles began on the 25th of January 1663. Father Ferrier made ſome Additions to them,

hem, and there seem'd to be but little Difficulty in agreeing them about the Question of Right ; but it was not so with respect to the Question of Fact : For they debated long upon the Terms by which they should explain the Submission due to the Constitutions upon that Point. M. de Perefixe, Archbishop of Paris, and Gabriel d'Estrees Bishop of Laon, were join'd to M. de Cominges to find out a Modification ; but in vain. At last it was resolved that M. de Cominges should write to the Pope, and send him those Articles presented by the Doctors *la Lane* and *Girard*, as well for them as for those who were concerned in the same Cause, declaring that they would submit them to his Judgment ; That they should always have a religious Submission for his Constitutions, and that if he desired a farther Proof of their Submission, they promis'd to accomplish it faithfully. The Letter of M. de Cominges was sent to Rome, on the 19th of June ; and when the Pope receiv'd it, he wrote a Brief directed to the Archbishops and Bishops of France, wherein he prais'd them for the Pains they had taken to cause the Constitutions of the holy See to be executed, and rejoiced that the chief of the Defenders of Jansenius had been stirred up by their Example, by their Counsels and Pains, to embrace a sounder Doctrine, *ad saniores Doctrinam inducti* ; and exhorted them to use their Endeavours to make all Men submit to him in condemning the five Propositions *as drawn out of Jansenius's Book, and in the sense of that Author*. As soon as this Brief was brought to France, there was an Assembly of fifteen Bishops held at Paris, of which Cardinal Antonio Barberini was President, and wherein they found that the best Method of putting an end to that Affair was to cause the Formulary to be sign'd which had been drawn up in 1657. They rejected the Declaration which the Doctors *la Lane* and *Girard* had lately made upon the Brief, *as captious, conceiv'd in Terms full of Artifice, and concealing an Heresy*. As to Right, it carried an absolute Condemnation of the five Propositions. They declared, That they had no other Sentiments upon that matter than what were contained in the Articles sent by them to the Pope. And as to Fact, they protested, That they had, and always should have all the Respect, Deference and Submission for these Definitions,

ons, that the Church requires of Believers upon the like Occasions, and in matters of that Nature; acknowledging that it was not for private Divines to stand up against the Decisions of the holy See, to attack them, or resist them; and that they are firmly resolved never to contribute to the Revival of those kinds of Disputes, being very much grieved to see that they had troubled the Peace of the Church for so many Years.

The Assembly resolved, that all the Bishops of the Kingdom should be informed of their Deliberation by a circular Letter, when they sent them the Pope's Brief; that they should likewise write about it to his Holiness; and that they should acquaint the King with it, to the end he might cause Letters-Patent to be dispatched for the Publication of the Brief, and to beseech him to cause all Persons concerned to proceed to the signing of the Formulary, and to turn the *Arrets of Council*, which ordain'd the Subscription of the Formulary, into a Declaration which should be addressed to the Grand Council with Concession of Jurisdiction, in order to establish an Uniformity of Judgments which should be render'd about that Matter. The Declaration was register'd in Parliament, and published in the King's Presence on the 29th of April 1664.

## C H A P. XIV.

*The signing of the Formulary required and ordained. The Refusal made by the Nuns of Port-Royal to sign it. The History of that Abbey.*

AFTER these Regulations for the Publication of the Formulary, most of the Bishops caused it to be signed in their Dioceses, not only by Ecclesiasticks, but even by religious Communities. There were some who would not sign it without Restrictions, of which number

(besides

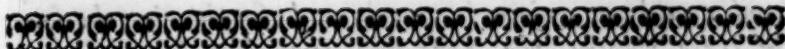
(besides Ecclesiasticks of divers Dioceses) were the Nuns of *Port-Royal*.

The Name of that Abbey has made so much Noise upon the account of those Disputes, that we cannot here omit giving a History of it, and relating how it was engag'd in them. *Port-Royal* was an Abbey of Nuns of the Order of *Citeaux*, six Leagues distant from *Paris*, founded in 1204. It was afterwards govern'd by perpetual Abbesses, under the Conduct of the Religious of *Citeaux*, to the time of the Angelical Mother *Arnauld*, a Nun of *Maubuissen*, who was named Abbess of it in 1600, and took possession of it after the Death of the Abbess, to whom she was only Coadjutrix in 1602, at twelve Years of Age. She renewed her Vows in 1610, and establish'd the Reform in that Abbey; and was also employed to reforin *Maubuissen*. When she returned to *Port-Royal*, she transfer'd her Community to *Paris* in 1626, with the King's Permission. She put it under the Jurisdiction of the Archbishop of *Paris*, by a Brief from Pope *Urban VIII.* given in 1627; and obtain'd of *Lewis XIII.* in 1629, that the Abbess should be Elective and Triennial. She having voluntarily resign'd, another Nun was chosen in her room. She conceived a Design of forming a new Community for the perpetual Adoration of the holy Sacrament, and establish'd it in 1633 in a House near the *Louvre*, under the Conduct of *Stephen Zameth*, Bishop of *Langres*. She quitted that House three Years after, and return'd to *Port-Royal* at *Paris*, where she was follow'd by four Nuns of that Institution, who had made Profession of the Order of that House. Afterwards the Angelical Mother obtain'd a Brief from the Pope, for the Institution of the perpetual Adoration of the Holy Sacrament in *Port-Royal*, and for the Change of Habit. It was at that time she became acquainted with the Abbot of *S. Cyran*, and put her self under his Conduct. The House of *Port-Royal des Champs*, where there remain'd a Chaplain, was at first the Abode of several Persons who retir'd from the World. Afterwards part of the Nuns of *Paris* went to live there in 1647, with Permission of the Archbishop of *Paris*, on condition they should not set up a separate Body or Community, but should always

ways be subject to the Jurisdiction of the Archbishop of Paris, and of the Abbess of Port-Royal at Paris. M. de S. Cyran, Jansenius's Friend, being Director of that House, M. Arnauld, Brother to the Angelical Mother, M. le Maitre, M. de Sacy, M. d' Andilly, and several of their Relations and Friends, who had retir'd to Port-Royal, being accus'd of being of the Number of the Defenders of Jansenius, the Suspicion fell upon the Nuns. A Preacher having accus'd them both in his Sermons, and in a Book, of being *impenitent young Women, desperate Sacramentarians, foolish Virgins, &c.* M. the Archbishop of Paris could not bear these Extravagances, condemn'd that Author's Book and Sermons, and declared the Nuns *pure and innocent of the Crimes with which the Author endeavour'd to blacken them.* Nevertheless they continued to be suspected of Jansenism. The Hermits who remain'd without were ordered to depart from *Port-Royal des Champs*, and their Pensionaries and Novices were taken from them. Their refusing afterwards to sign the Formulary purely and simply, perfected their Destruction. They signed the first and second *Mandamus* of the Archbbishop's Grand Vicars; but they made Declarations at the same time, by which they made the signing fall upon the Right.

*Hardouin de Perefixe*, who succeeded M. de Marca in the Archbischoprick of Paris, did on the 7th of June publish a *Mandamus* for the signing of the Formulary, in which he spoke of the Person of Jansenius with Moderation, saying, *That he could not be condemned, since he had submitted his Book to the Holy See, and declared as to the signing of the Formulary, That one must either be ignorant or malicious to say, that the Formulary and Constitution require a Submission of Divine Faith as to what concerns Fact, since with relation to that there is required only an human and ecclesiastical Faith, which obliges us to submit our Judgment sincerely to that of our lawful Superiors.* The Archbbishop of Paris propos'd to the Nuns of Port-Royal to sign the Formulary according to the *Mandamus* or Order, declaring to them that he did not require of them a divine Faith as to the Fact, but only an human Faith, which however comprised a Belief of Fact. They made a scruple to do this, whereupon he propos'd

to them that they should only sign, *that they submitted themselves with a sincere Submission to the Constitutions of Innocent X. and Alexander VII.* This Mitigation did not yet please them; and not being willing to disguise any thing of their Disposition, they drew up and signed an Act which they sent to the Archbishop, conceived in the following Terms : *We the under-signed Nuns, do promise a sincere Submission and Belief of the Faith; and as to Fact, whereas we can have no Knowledge of it by our selves, we can form no Judgment of it, but we continue in the Respect and Silence that are agreeable to our Condition and State.* This signing did not please the Archbishop, for he demanded of them a pure and simple Subscription; and upon their Refusal, he caused their Abbess with twelve Nuns to be removed, whom he sent to different Monasteries; gave for Abbess to those who were at Paris Mother Eugenia, a Nun of the Visitation, and kept the Sacraments from the Nuns of the Monastery of Paris, as well as from those of *des Champs*, who had taken the same Resolution. After this, eleven or twelve Nuns of the House at Paris signed, but the rest continued firm in their first Resolution. By a Sentence of the Archbishop of Paris, on the 17th of November 1664, they were declared *disobedient, and unworthy to partake of the Sacraments*, which were from that time denied them even at the point of Death. Those who had not signed, and even they who had been sent to other Nunneries, were carried to *Port-Royal des Champs*, where Guards were put upon them to hinder them from having any Conversation with any Person whatsoever: Those who had signed were left in the Nunnery of *Port-Royal* at Paris. The Archbishop declared them capable of making a Community. They elected for their Abbess, Sister Dorothea. Things continu'd in that State, with regard to the House of *Port-Royal*, till the Accommodation which was made in 1669. But let us pass from that particular Affair, and return to Matters which regard the State of the whole Church of France.



## C H A P. XV.

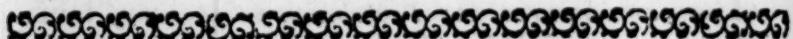
*The Formulary of Alexander VII.*

W HATEVER Efforts were made to get the Formulary, which was drawn up by the Assembly of the Clergy, to be receiv'd, it could not be receiv'd unanimously in *France*, and the Court of *Rome* was not pleas'd that the Bishops of *France* should draw up one. The Pope in all his Briefs, tho in general he prais'd the Conduct of the Bishops of *France*, had not approv'd of the Formulary in express Terms; and some Bishops refusing to lay this matter before the Assemblies of the Clergy, it was resolv'd that they should desire the Pope, that he himself would draw up and send a Formulary into *France*; which the Pope did in these Terms : *I do submit to the Constitution of Innocent X. of the 31st of May 1653, and to that of Alexander VII. of the 16th of October 1656. I do sincerely, and from my Heart, reject and condemn the five Propositions taken out of Jansenius's Book, entitled Augustinus, in the sense of that Author, even as the Holy See has condemn'd them; and herein I take God and his Holy Gospels to Witness.* He sent it to *France* in a Bull, dated on the 15th of February 1665, by which he enjoin'd the Archbishops and Bishops of *France*, as well as all secular and regular Ecclesiasticks, and even Nuns, to sign that Formulary in three Months, and exhorted the Bishops to cause that Ordinance to be punctually executed in their Dioceses. The King issued a Declaration upon that Bull in the Month of April following, which was approv'd in Parliament, by which he ordains *the Archbishops and Bishops of his Kingdom to sign, and cause to be signed without Delay, the Formulary sent by the Pope, purely and simply, without employing any Distinction, Interpretation or Restriction, derogating directly or indirectly from the Constitutions of Innocent X. and Alexander VII. And in case any*

*Arch-*

*Archbishop or Bishop should refuse to sign the Formulary, and would not enjoin it, purely and simply, in the space of three Months, the King wills that they be constrained thereto by the Seizure of their temporal Revenue, and prosecuted according to the Canons, as is signified by that Constitution.*

The Bishops of *France*, in pursuance of this Bull and Declaration, receiv'd the Pope's Bull, and caus'd the Formulary to be sign'd in their Dioceses; but they did not all do this after the same manner. Some caus'd the Formulary to be subscrib'd in their Synods, without any Mandate; others made Mandates, requiring pure and simple signing. Some in their Mandates distinguish'd between Fact and Right, and declar'd they were satisfied with a respectful Deference for the Fact. The Bishops of *Aleth, Beauvais, Angers, and Pamiez*, having made their Mandates publick, wherein they distinguish'd betwixt Fact and Right, and required only a Submission of Respect with regard to Fact, were accus'd of having contravened the Pope's Bull. They were going to be prosecuted upon this account, which conduc'd to an Accommodation which terminated the Disputes for a time.



## C H A P. XVI.

*The Beginning of the Prosecution of the four Bishops. The Accommodation and End of the Disputes.*

**M**EASURES were taken to proceed against the four Bishops, who in their Mandates made a Distinction between Fact and Right; but it is difficult to prosecute Bishops in *France*. According to the ancient Law they ought to be judged at the first Instance by their Metropolitan, and by the Bishops of the Province. By the new Law, the Pope pretends to be their Judge at the first Instance; but according to the Concordat, he ought to establish Judges upon the Place. According

cording to the new *Jurisprudencia*, the King required the Pope to appoint twelve Archbishops or Bishops of France to judge the four Bishops. At first the Pope answer'd, That he had resolved to name the Archbishop of Paris alone, to the end that as simple Executor, he should intimate to the four Bishops, that they should subscribe the Formulary purely and simply in two Months; and that in case of Contumacy, he should declare them suspended from their Episcopal Functions, and interdicted from entring into their Churches. In the mean while he acquainted him, that he was ready to depute three Bishops in quality of simple Executors. This small number of Bishops did not seem sufficient for so important an Affair; and the Quality of simple Executors, which was given them, did not agree with our Maxims. In fine, the Committee appointed for that Affair caus'd Pope Alexander VII. who was at the point of Death, to resolve to depute nine Bishops of France for the Execution of that Affair, and cause two Briefs to be dispatched on the 22d of April 1667. The former address'd to the Commissioners, who were the Archbishops of Toulouse and Bourges, and the Bishops of Lauvaur, Mende, Soiffons, Lodeve, Dol, S. Malo, and Lombez, by which he appointed them to forbid the four Bishops to make use of their *Mandamus*; which if they did not comply with in two Months, they should prosecute them according to the Canons, without those Bishops having the Liberty of appealing from or excepting against them; and with Power to the oldest Commissioner to substitute others in the Place of those who neither would nor could accept of the Commission. The second Brief empower'd those same Commissioners to signify to the four Bishops, That they ought to sign, and cause to be signed, the Formulary purely and simply, without any Protestation, Restriction, or Declaration, in thirty Days, on pain of being suspended from their Episcopal Functions, and interdicted from entring into their Churches, left to the accused the way of Appeal, or Exception, and gave Power to the oldest of the Commissioners to substitute in place of the Absent, other Archbishops or Bishops of the Kingdom. Pope Alexander VII. sign'd those two Briefs on the 22d of April, and then they were sent the King.

This

This Pope died on the 20th of May following, before any Prosecution could be commenced in consequence of those two Briefs. Cardinal *Julius Rospigliosi* was elected in his Place, and took the Name of *Clement IX.* Before he had given any Order for the Execution of the Brief of his Predecessor, nineteen Bishops of *France* sign'd a Letter, address'd to his Holiness, in which they assur'd him, " That the Constitutions of *Innocent X.* and *Alexander VII.* had been respectfully receiv'd and published by the Bishops of *France*: That if any of their Brethren had been accused of want of Respect for those Constitutions, that Reproach was without Foundation; that their Mandates did not differ from the Catholick Faith, nor swerve from the Reverence due to S. Peter's Chair; that they had only been made against some Persons who had had the boldness to publish this unheard-of Doctrine, that the Decrees of the Church made to decide Facts not revealed, were infallible; that it was only in order to reject that Error, and remedy the Scruples of some People, that those Bishops had only required the Respect which is due to the Church in those kinds of Decisions, with relation to Fact; that several other Bishops had done the same thing they did, either by publick Mandates not printed, or by verbal Processes. Then they represented to the Pope, that they could not imagine his Holiness would prosecute the Bishops of *France* after a manner that was new, and contrary to the Usages of the *Gallican Church*; that they were accustomed to be judged only in a canonical way, and to be favourably dealt withal by the Holy See; that they hoped, should his Holiness be pleased to hearken to them, Peace should be restor'd in *France*, and that the Disputes would cease without any Difficulty, and without any ground of Complaint by any Person whatsoever." These same Bishops did likewise address a Letter to the King, in which, after having born the same Testimony to the Conduct of the four Bishops, they assure his Majesty that should they be judged according to the Form prescribed by the Brief, the Canons would not only be contravened, but the Principles

ciples of natural Equity be renounced. The four Bishops did likewise dispatch a circular Letter to the Bishops of France, exhorting them to stand in their Defence, since, they said, the Cause did equally concern them, upon the account of the extraordinary Procedure. Some time after, the Archbishop of Sens treated with the Nuncio Bargellini about an Accommodation; the Bishops of Châlons and Laon were likewise Mediators of this Accommodation. It was agreed, that the four Bishops, without revoking their Mandates, should cause a new Subscription to be made by verbal Processes, which should remain in their Registry, and that they should write a Letter of Submission to the Pope. In consequence of this, each of the four Bishops assembled their Synods, and caused the Formulary to be signed upon the foot of a verbal Process, in which they declar'd, *That as to Fact they were obliged by their Subscription only to a Submission of Respect and Discipline, which consisted in not opposing the Decision that had been made, and in keeping Silence.* The four Bishops Letter of Submission to the Pope, about which the Archbishop of Sens had agreed with the Nuncio, was sign'd by them, and put into the hands of the Nuncio. The four Bishops wrote to him in particular, that they had sign'd the Formulary sincerely, and caus'd it to be signed by the Ecclesiasticks of their Dioceses. The Letter of the four Bishops, together with those of the King, Nuncio, and M. de Lyonne, Secretary of State, being arriv'd at Rome, on the 24th of September 1668, the Pope caus'd a Brief to be dispatch'd to the King on the 28th, by which he signified that he was exceedingly rejoic'd to hear that the four Bishops had submitted to the pure and simple Subscription of the Formulary. This Brief arriv'd at Paris on the 8th of October. The Nuncio likewise drew from the four Bishops a Certificate, that they had caus'd the Formulary to be sign'd. In fine, the King having receiv'd this Brief, and the Nuncio having assur'd him that the Pope was satisfied with the four Bishops, gave an Arret of his Council of State, on the 18th of October 1668, bearing, "That his Majesty "having been inform'd by the Pope's Brief, and verbally "by the Nuncio, that his Holiness was satisfied with the  
" Obe-

" Obedience which the four Bishops had given to the  
" Constitutions of *Innocent X.* and *Alexander VII.* as  
" well by the Subscription which they had made them-  
" selves, and caus'd all the Ecclesiasticks of their Dio-  
" ceses to make in the Convocation of their Synods, of  
" the Formulary of Faith inserted in the Constitution of  
" *Alexander VII.* of the 15th of February 1665, as by  
" the Letters which those Bishops had written to his Ho-  
" lineess, to assure him of their Submission to those Con-  
" stitutions, which had prevail'd upon his Holiness to  
" forget all that had past during the last Disputes; that  
" the Nuncio having signify'd to the King, that the Pope  
" was desirous he should employ his Royal Authority,  
" to hinder the renewal of the Disputes which had agi-  
" tated the Church of *France* for some Years upon the  
" account of the Condemnation of *Jansenius's Book*;  
" the King ordains, that the Constitutions and Bull  
" abovementioned shall continue to be inviolably ob-  
" serv'd and executed all over the Kingdom, and en-  
" joins all Archbishops and Bishops to concur in the  
" same: He likewise ordains, that the Contraventions  
" and Neglects against the said Constitutions shall be  
" accounted as not fallen out, and that they may never  
" be renew'd by any Person whatsoever, nor upon any  
" Pretext whatsoever: He makes Inhibitions and Pro-  
" hibitions to all his Subjects, not to attack or provoke  
" one another, under colour of any thing that is past,  
" by using the Terms of *Hereticks*, *Jansenists*, and *Semi-*  
*Pelagians*, or any other Party-Name, nor to write or  
" publish Libels upon the Matters in dispute, nor to  
" wound the Reputation of those who have subscrib'd  
" the Formulary by Order of their Archbishops, or Bi-  
" shops, on pain of exemplary Punishment." Some  
Days after the King wrote to the four Bishops, That he  
was extremely pleased with the Assurances they had given  
him, by their Letters, of having already done all that in  
them lay for restoring the Peace of the Church; but that  
his Joy was compleat, when he afterwards learn'd by the  
Pope's Brief, and by word of Mouth from the Nuncio, tht  
his Holiness was fully satisfied with their signing the For-  
mulary. This Letter was dated on the 28th of October

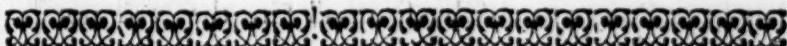
1668.

1668. The Pope did not answer the four Bishops so soon, because he would be first satisfied about the Contents of their verbal Processes; it having been reported, that the Bishops had therein inserted some Restrictions at signing: whereupon he wrote to his Nuncio, to inform him about that matter. This Order came to *Paris* on the 2d of December; and the King being acquainted with it, he order'd M. de Harlay then Archbishop of *Rouen*, and afterwards Archbishop of *Paris*, to go to M. the Bishop of *Chalons*, who was the only one of the three Mediators that was at *Paris*, to the end he might give the Eclaircissement which the Pope demanded, as soon as possible. M. de Harlay went to that Bishop, with M. Arnauld, and there was the Declaration drawn up, which was found in *Italian*, in the Nuncio's Secretary-Office, with this Title, *The Declaration of the Bishop of Chalons and M. Arnaud, touching the verbal Processes of the four Bishops.* It contain'd in substance, That the four Bishops, and the other Ecclesiasticks, had acted bona fide; that they had sincerely condemn'd the five Propositions, and that they had no design to renew them. And that as to charging those Propositions to Jansenius's Book, they had paid all the Deference and Obedience to the Holy See that was due to it, as all the Divines agreed should be paid to it, with regard to condemn'd Books, according to the Catholick Doctrine maintain'd in all Ages by all the Doctors of the Church, and even in these latter Times, by the greatest Sticklers for the Authority of the Holy See, such as the Cardinals Baronius, Bellarmine, Richelieu, Pallavicini, and the Fathers Sirmond and Petavius, and even agreeably to the Spirit of the Apostolical Bulls, which is, not to say, write, or teach any thing contrary to what has been decided by the Popes on this Head. M. de Chalons vouches, that this is the Sentiment of the four Bishops, and what is contain'd in their verbal Processes; and that it is also his Belief, and that of nineteen other Bishops. M. Arnauld likewise attested the same thing at the bottom of that Paper. It was sent to *Rome*; the Pope was satisfied with it, and wrote back to the four Bishops, that having receiv'd the Letters in which they had assured him that they had subscrib'd the Formulary of *Alexander VII.* and caus'd it to be subscrib'd

Scrib'd, nevertheless he thought it was his Duty to proceed more slowly in that Affair, upon the account of some Report spread abroad: *For, says he, we should never have admitted either any Exception or Restriction whatsoever upon this score, being strongly attach'd to the Constitutions of our Predecessors:* That at present he was desirous to shew 'em a Token of his fatherly Benevolence, after the new and considerable Assurances which he had receiv'd from *France*, of the true and perfect Obedience with which they had subscrib'd the Formulary; and that besides, they had condemn'd, without any Exception or Restriction, the five Propositions, according to all the Senses in which they were condemned by the Apostolical See, whereby they had shewn they were very far from endeavouring to renew the Errors which that same See had condemn'd. This Letter is dated the 19th of *January 1669*. The Pope likewise wrote one to the three Mediators, to congratulate them upon what they had done for Peace.

The Archbishop of *Paris*, upon the Petition which the Nuns of *Port-Royal* presented to him, containing the same Clauses which are in the Act of *M. Chalons*, which they declare had been communicated to them, as well as the Brief in which his Holiness signified he was satisfied with them, receiv'd and approv'd their Declaration and Petition, and had so much regard to them, that he restor'd them to Communion, of which they had been depriv'd by his Ordinance of the 16th of *September 1665*, absolving 'em for that effect from all the Censures they might have incur'd by Contravention to preceding Ordinances. He likewise took off the Prohibition made by the same Ordinance against their singing the Office in the Quire, declar'd them capable of forming a Community, and of enjoying Rights of an active and passive Voice. But whereas this Community was divided, because of those who had signed, and who were in the Nunnery at *Paris*, it was thought proper to separate the two Houses. This Separation was appointed by an Arrêt of Council, given on the 13th of *May 1669*. That of *Paris* was put under a titulary Abbess of the King's Nomination, and that of *des Champs* under a triennial and elective

elective Abbess. The Goods of the Abbey were likewise divided. This Separation and Division was approv'd and confirm'd by a Brief of *Clement X.* of the 23d of *September 1671*, which was published by the Archbishop of *Paris* on the 20th of *April 1672*. The King gave Letters Patent in Form of a Declaration address'd to the great Council, to confirm and approve that Bull, and to order the Registration of it, which was done by an Arret of the 22d of *December* the same Year. Some Ecclesiasticks of the Diocese of *Paris*, and other Dioceses, who had been interdicted upon their refusing to sign the Formulary without Restriction, were restor'd upon signing it according to the Declaration of *M. de Chalons*. Those Disputes seem'd to be terminated by this Accommodation; but they were afterwards renew'd, as well in the *Low-Countries* as in *France*. As this did not happen till long after, and as there happen'd considerable Events before the Revival of those Contests, I shall defer speaking of them, till I have related some other Facts.



## C H A P. XVII.

### *Censures of the Faculty of Divinity of Paris against James Vernant and Amadeus Guimenius.*

THE Faculty of Divinity of *Paris* at this time pass'd two famous Censures; the one against the Book of *James Vernant*, a Carmelite, and the other against that of *Amadeus Guimenius* or *William de Moia*, a Jesuit. The first was concluded on the 24th of *May 1664*. *James Vernant's* Book, entitled *A Defence of our Holy Father the Pope, of the Cardinals, Archbishops, and Bishops of France, and the Business of the Mendicants*, which was printed in 1658, was laid before the Faculty of Divinity at *Paris* by the Curates of *Poictiers*. The Faculty appointed ten Deputies to examine it, who extracted out of it several Propositions relating to the Church and Councils, the sovereign Pontiff,

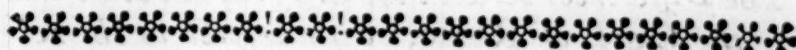
the *Curez*, the Privileges of Regulars, and the Rights of the King, which they censur'd. The principal Points condemn'd in this Censure are these ; that the Pope has an active Infallibility to judge of the Doctrine of Faith ; and that the Church has only a passive Infallibility to receive his Judgments ; that no Power can restrain the Power of the Pope ; that if the Pope is not infallible, we must change our Confession of Faith ; that none but Hereticks require Councils ; that Councils do not hold their Authority immediately from God ; that we cannot appeal from the Pope in any Case ; that the Son of God has given to S. Peter and his Successors the same Power which is common to the Father and the Son ; that the Sovereign Pontiff is always the true Rule of Faith ; that the Bishops do not hold their Jurisdiction of Jesus Christ ; that the Pope may delegate the Jurisdiction of Ordinaries in all Churches to any one he pleases ; that the Power of Curates comes not immediately from Jesus Christ ; that the People cannot be constrain'd by Censure and Ecclesiastical Pains to go to their Parish-Church on Sundays to hear Mass ; that Regulars have Power to absolve from all Sins that are not reserv'd to the Bishops in the Law, altho they be reserv'd by Ordinances of Bishops ; that Believers who confess to Regulars, who have presented themselves to the Bishop in order to be approv'd, and who have been admitted, or unjustly refused, do satisfy the Precept of the Church, and the Canons of the *Lateran Council* ; that Curates cannot preach ; that Believers, who are Seculars, ought not to confess to the Religious at *Easter* ; and that Popes have a Right to command Kings, as to the Disposal of Temporals. These Opinions are rejected by the Censure, and condemn'd with Qualifications.

The Censure against the Book of *Amadeus Guimenius* is dated on the 3d of February 1665, which Book was compos'd in Defence of the Maxims of the *Casuists*. In the Preface to the Censure the Faculty declares, That it is a Libel wholly contrary to the Gospel, whose Author out of an infamous Curiosity and Subtilty handles the most shameful things in a manner that creates Horror, and that revives loose Opinions in Morality, by making use of I know not what Probability, which he calls Extrinsick.

Then

Then they censur'd several Propositions in that Book, particularly upon Drunkenness, Evil-speaking, Homicide, Duels, Probability, Charity, Brotherly Correction, the Mass, the Communion, Simony, Elections, Usury, Theft, Restitution, Judges, Lying, the Recital of the Divine Office, Tributes, Fasting, Penance, Uncleanness, Confession, Priests not approv'd, the Pope's Infallibility, Censures, and Vows.

These Censures having been carried to *Rome*, Pope Alexander VII. wrote a Brief to the King, dated on the 6th of April 1665, by which he pray'd his Majesty to revoke them; and publish'd a Bull at *Rome* on the 26th of June, by which he declared them null. This Bull being spread abroad in *France*, the Parliament of *Paris* set forth an *Arret* on the 29th of July 1665, by which the King's Attorney-General was admited Appellant from the Error of that pretended Bull, which was suppress'd. The same *Arret* maintains the Faculty of Theology in *Paris* in their Right of censuring Books; orders the two Censures in debate to be register'd in the Register of the Court, and forbids to teach the Propositions therein censur'd.



## C H A P. XVIII.

### *The Revocation of the Edict of Nantz. The Extinction of the pretended Reformed Religion in France.*

THE pretended Reform'd Religion as yet peaceably enjoy'd, since the Edict of *Nantz*, the Privilege which had thereby been granted to it. That Edict subsisted, and was executed not only in the Reign of *Henry IV.* but likewise in those of *Lewis XIII.* and *Lewis XIV.* And the pretended Reformed had the free Exercise of their Religion in *France*, according to the Conditions contained in that Edict, till such time as King *Lewis XIV.* revok'd it by an Edict in October 1685, which was approv'd in Parliament on the 22d of that Month. This was preceded

by an Advertisement of the Assembly of the Clergy of *France* in 1682, address'd to those of the pretended Reform'd Religion, whereby they exhorted them to return into the Bosom of the Church ; and by a Petition presented to the King, complaining of the Calumnies of the pretended Reformed against the Catholick Church. In consequence of this Edict, the publick Exercise of the pretended Reformed Religion was entirely abolish'd in *France*, their Ministers were order'd to withdraw themselves, their Churches were pull'd down, their Assemblies forbidden, and all the King's Subjects oblig'd either to abjure, or to depart out of the Kingdon ; so that in a short time there was no other publick Religion in *France* but that of the Catholick Church. It is not necessary to enlarge farther upon a Fact which you have seen, and which is publickly known.

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## C H A P. XIX.

*The Differences between the Clergy of France and the Court of Rome, with respect to the Regale, and the Articles of the Assembly of 1682.*

**W**HATEVER Service *France* did the Church, by abolishing the Exercise of the pretended Reform'd Religion in the Kingdom, Broils ensu'd between the King and Bishops of *France*, and the Court of *Rome*. There were two principal Differences between them ; the one about the *Regale*, or Right belonging to the Kings of *France*; the other upon the account of a Declaration concerning Political and Ecclesiastical Power, drawn up and published by the Assembly of the Clergy in 1682. *Benedict Odescalchi* did at that time fill the See of the Church of *Rome*, by the Name of *Innocent XI.* and was Successor to *Clement X.* in 1676. It was under his Pontificate that those two Disputes were mov'd. The *Regale* is a Right by which the King enjoys the Revenues of the Archbispricks, and Bishopricks of the Kingdom, and confers Bene-

fices

fices during the Vacancy of the Sees, till such time as the Incumbent has taken the Oath of Allegiance, and got it register'd in the *Chamber of Accounts*. The King declar'd by his Edict of the Month of February 1673, That the Right did belong to him universally in all the Archbisho-pricks and Bishopricks of his Kingdom. Altho' some Provinces of the Kingdom pretended they were exempted from that Right, yet no Bishop opposed that Declaration, except those of *Pamiez* and *Alet*, who refus'd to cause this Oath of Allegiance to be inregister'd, and to acknowledge the *Regale*. Pope *Innocent XI.* supported that Pretension, and wrote three Briefs to the King upon that score. In the last, dated on the 29th of December 1679, after having earnestly exhorted him not to subject to the *Regale* those Churches which he pretends ought to be exempted from it, he declares to him, That he will employ his Authority, if his Majesty will not yield to the fatherly Remonstrance which he had made and reiterated to him upon that head. Upon this Brief the Archbishops, Bishops, and other Ecclesiasticks, deputed from the Clergy of *France*, assembled at *S. Germain en Laye* on the 10th of July 1680, and drew up a Letter address'd to the King, in which they acquaint him that they were ready to espouse his Quarrel. M. the Bishop of *Pamiez* being dead, the Disputes were not terminated, because the Chapter of *Pamiez*, and the Grand-Vicars whom he had appointed, still oppos'd the Right of the *Regalists*, who were put in possession of their Prebends. The Archbishop of *Toulouse*, Metropolitan of *Pamiez*, named a Grand Vicar-General to it, who maintain'd the Incumbents in the *Regale*; and the Parliament of *Toulouse* prosecuted Father *Cerle*, who pretended to be Grand-Vicar of *Pamiez*.

The Assembly of the Clergy in 1681, after having discuss'd that Affair, resolv'd to petition his Majesty to call a National Council, or a General Assembly of the Clergy, to regulate those Disputes. This Assembly was held, and acknowledged the Right of the *Regale* over all the Churches of the Kingdom; but they remonstrated to his Majesty, That they were of opinion that those upon whom his Majesty confer'd Benefices during the Vacancy by virtue of the *Regale*, to which Benefices there were annexed spiritual

Functions, such as Deaneries, Archdeaconries, *Theologales*, Penitentiaries, Prebends, or others that have any spiritual or ecclesiastical Jurisdiction or Function, ought to present themselves to the Grand Vicars established by the Chapters, to receive from them Institution and Mission. Upon this Remonstrance the King published an Edict in the Month of January 1682, by which he ordains, That those who shall be Incumbents of those Benefices in *Regale*, shall have the requisite Age, Degrees, and Qualifications, and shall present themselves to the Vicars established by the Chapters, if the Churches were yet vacant, or to be Bishops, if there were Incumbents, in order to obtain canonical Approbation and Mission before they can perform any Function.

(a) The same Assembly of the Clergy, in order to ward off the Enterprizes of the Court of *Rome*, and to maintain the antient Doctrine of *France* as to Ecclesiastical Power, made a Declaration on the 19th of *March* 1682, containing four Articles : The first whereof was, That Kings and Princes are not subject to the Ecclesiastical Power as to their Temporals : and that they cannot be deposed, directly or indirectly, by the Authority of the Keys of the Church, nor their Subjects absolv'd from the Allegiance and Obedience which they owe them. Secondly, That the Decrees of the Council of *Constance*, concerning the Authority of General Councils, ought to remain in their Force and Virtue ; and that the Church of *France* does not approve those who say that those Decrees are doubtful, that they have not been approv'd, or that they were made only for Times of Schism. Thirdly, That the Use of Ecclesiastical Power ought to be moderated by the Canons ; that the Rules, Customs, and Laws, received in the *Gallican* Church, ought to be observed. Fourthly, That altho' the Sovereign Pontiff has the first Place in Matters of Faith, tho' his Decrees regard all Churches, and each Church in particular ; yet his Judgment is not always infallible, unless it be followed with the Consent of the Church. This Declaration was sent to all the Bishops,

(a) *Declarat. cleri Gall.*

and

and the King issued an Edict to cause it to be register'd in the Offices of the Courts and Universities of the Kingdom, and Faculties of Divinity and Canon Law ; to cause those Propositions to be taught in all Universities or Colleges, and to cause them to be signed by all Doctors, Licentiates, and Batchelors of Divinity and Canon Law.

Altho the Doctrine of the four Articles was the antient Doctrine of the Faculty of Theology of *Paris*, had been maintain'd, as you have seen, by the Councils of *Constance* and *Basil*, and had been afterwards renewed in 1663, by a Declaration given in Parliament, bearing, First, That it was not their Doctrine, that the Pope had so much as an Indirect Power over the Temporals of Kings. Secondly, That they acknowledged that the most Christian King had no Superior as to Temporals ; and that that was their antient Doctrine. Thirdly, That it was likewise their Doctrine, That the King's Subjects owe him Allegiance and Obedience, from which they could not be absolved upon any Pretext whatsoever. Fourthly, That they do not approve any Proposition contrary to the Authority of Kings, the true Liberties of the *Gallican Church*, and to the *Laws* received in the Kingdom. Fifthly, That they do not hold the Pope to be above a Council. Sixthly, That they do not hold him to be infallible without the Consent of the Church. Altho, I say, those Propositions were entirely agreeable to the Declaration of the Clergy ; yet the Manner after which it was carried to the Assembly of the Faculty on the 2d of May 1683, where the Commissioners of the Court ordered the Registration of it without Deliberation, occasioned some Difficulties about the Registration of it in the Assembly of the fifteenth, wherein some were for registering it immediately, some for delaying it, and others for making Remonstrances to the King in the first Place, for preserving the Rights of the Faculty. The Deliberation was not finished, there was no Conclusion made that Day, and the Parliament having taken it amiss that their *Arret* had not been obey'd, without any more ado, forbid the Faculty to continue their Assemblies, by another *Arret* of the 16th of June, which were interrupted till upon a Petition pretended by 163 Doctors, the Faculty obtain'd leave, by an *Arret* of the 31st of July,

to continue their Assemblies, to give their Doctrinal Advice, and deliberate upon the Matters that were wont to be handled by them. The Declaration, which had been enregister'd by Order of the Court, was afterwards approved and executed in the Body of the Faculty ; and the Propositions were maintain'd by all the Licentiate Batchelors. Some time after the Faculty signified what was their Opinion about the Authority of Councils and Bishops, bycensuring a Proposition taken out of the Mandate of the Archbishop of *Strigonia* against the Declaration of the Clergy of *France*, which had been sent him by the Parliament, importing, That it belongs only to the Holy See to judge of Controversies of Faith.

This Declaration of the Assembly of 1682 was not well receiv'd at *Rome* ; and the King having named some of the Deputies to Bishopricks, who had sign'd it, the Pope refused to dispatch Bulls for that End : And in order to prevent an unjust Preference, that might have been given to those who had no Share in that Declaration, the King would not allow any to be dispatched in favour of the latter ; so that it was some time e'er Bulls came from *Rome* for the Bishops who had been nominated. The Affair of the Franchises for the Lodgings of the King's Embassadors in *Rome*, which the Pope refused to the Ambassador of *France* at *Rome*, occasioned new Broils. The King's Attorney-General was received Appellant to a Council from the Error of the Bulls, who revok'd it upon pain of Excommunication, by an *Arret* on the 23d of *January* and 4th of *February* 1688. The Bishops who were at *Paris* being assembled, the Clergy and University of *Paris* testified by publick Acts, that they were ready to defend the King's Cause.

These Broils did not end till after the Death of *Innocent XI.* who was succeeded in *October* 1689, by Cardinal *Ottoboni*, who took the Name of *Alexander VIII.* under whose Pontificate things took a better turn, and were accommodated. The King voluntarily yielded Part of the Right of the Franchises. The Pope gave Bulls to the Bishops nominated by the King, after those of the Assembly had wrote a genteel Letter to him ; and no more disputed.

disputed the Right of the *Regale* with the King, as it had been settled by the last Declaration.

## C H A P. XX.

*The Censures of the Faculty of Divinity of Paris against Francis Malagola a Dominican, and against a Proposition of the Archbishop of Strigonia.*

B R O T H E R *Francis Malagola* of the Order of the *Dominicans*, having on the 22d of *October 1682*, defended a Thesis, in an Act of the University, dedicated to *S. Peter*, in the Title of which he had surreptitiously inserted the Sovereignty of the Pope over Temporal and Spiritual Things (*a*) ; the Faculty of Divinity at *Paris* condemn'd his Proposition, by their Resolution on the 4th of *November 1682*, and made a Collection of several antient Censures drawn up by the Faculty against that bad Doctrine.

In 1683, the Parliament of *Paris* sent to the Faculty a Proposition contain'd in a Mandate of the Archbishop of *Strigonia*, express'd in these Terms ; (*b*) *The Power of judging of Controversies of Faith, by a divine and immutable Privilege, belongs solely to the Holy Apostolical See* ; The Faculty after forty five meetings declar'd, that they might pass their Censure upon it : That this Proposition, inasmuch as it depriv'd the Bishops, and even the general Councils, of the Power of judging concerning Controversies of Faith, a Power which they had receiv'd im-

(*a*) *Omnia liganti & solum sua per terram & in coelis ; id est, tenenti apicem utriusque potestatis.* Cens. Sacr. Facult. adv. F. Malag. (*b*) *Ad solam sedem apostolicam divino & immutabili privilegio spectat de controversiis fidei judicare.* Cens. Sacr. Facult.

mediately from *Jesus Christ*, was false, rash, erroneous, contrary to the Practice of the Church, and to the word of God; renewing a Doctrine which the Faculty had already condemn'd. This Censure was pass'd on the 18th of May 1683.

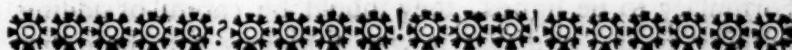


## C H A P. XXI.

*The History of the Condemnation of Molinos.*

**U**NDER the Pontificate of *Innocent XI.* there was a very remarkable Dispute, upon the account of a new Doctrine, which under colour of spiritual Maxims tended to ruin the solid Principles of Christian Morality. This was what they call'd *Quietism*. *Michael Molinos*, a Spanish Priest, passes for the Head of this Sect. He came to live at *Rome*, where he was much taken notice of for Direction. He had instill'd his Maxims into many Penitents of both Sexes, and vented his Errors in a small Treatise, entitled *The spiritual Guide*, printed in *Spanish* and *Latin*. This Book was attacked by several Authors; but no notice was taken of it *Rome*, tho it had been condemn'd by the Inquisition of *Spain*. The Conduct of *Molinos*, his Letters and Discourses, having render'd him yet more suspected, he was seized by Order of the Committee of the Inquisition in July 1655, and carried to the Prisons of the Inquisition. He was prosecuted; and having been convicted of having taught several Errors, he was condemn'd to make publick Recantation of them, and to be shut up in the Prisons of the Inquisition the rest of his Life. He made this Abjuration in the Church of *Minerva* on the 3d of September, and was afterwards carried to the Prisons of the Inquisition, where he died on the 28th of November 1692. On the 20th of November 1687, Pope *Innocent XI.* published a Bull, by which he confirmed what had been done against *Molinos*, and condemned sixty eight Propositions, which he had acknowledged to be his. Those Propositions tended to maintain,

tain, that spiritual Perfection consists in a State purely passive, in which the Man has no Will nor Motion, and which is indifferent either as to Punishment or Reward, Salvation or Damnation ; that when once one is arriv'd at that State, one sins no more, has no farther need of the Sacraments, Prayer, Thanksgiving ; and that whatever happens, one is always united to God by a pure Love. We ought not to be astonished that so convenient Maxims as these had Followers, not only in *Italy*, but also in *France*, where *Francis Malaval*, a Laick of *Marseille*, *Francis de la Combe*, a *Barnabite*, and *Madam Guyon*, embraced those Maxims, and compos'd Books according to the Principles of *Molinos*, which were condemn'd by Order of the Archbishop of *Paris* on the 16th of *October 1694*, of the Bishop of *Meaux* on the 16th and 25th of *April 1695*, and of the Bishop of *Chartres* on the 21st of *November* the same Year.



## C H A P. XXII.

### *The Brief of Innocent XII. relating to the signing of the Formulary.*

ONE would imagine that after the Brief of *Clement IX.* there should have been no further mention made about signing the Formulary, or at least that it should have been explain'd in the sense which the Pope himself had approv'd of, and that a respectful silence should have been observ'd as to what concerns the Fact : Nevertheless it raised new Disputes after this, both in the *Low-Countries* and in *France*. This was what pass'd in *Flanders* upon this Occasion under the Pontificate of *Innocent XII.* who succeeded *Alexander VIII.* on the 12th of *January 1691*, and whose Name before was *Antonio Pignatelli*. The Doctors of the Faculty of Theology of *Louvain* wrote to the Pope in 1693, to demand of his Holiness, that he should declare that the Doctrine of gratuitous Predestination and efficacious Grace, which they had

had taught in their Censure, had not been condemn'd by the Constitutions and Bulls of the Popes, *Innocent X.* and *Alexander VII.* Pope *Innocent XII.* answer'd them by a Brief of the 6th of *February* 1694, that they ought to hold to the Decrees of *Paul V.* and *Urban VIII.* which forbid either to write or print about those Matters; but that they might teach the Doctrine of *S. Thomas* and *S. Augustine.*

The same Day the Pope publish'd another Brief, addressed to the Archbishop of *Malines*, and to the Bishops of *Antwerp*, *Bruges*, *Ghent*, and *Ruremond*, who had written to him that there were Divines in *Flanders* who renewed the Disputes about *Jansenius's Book*, by eluding the Constitutions of *Innocent X.* and *Alexander VII.* and the Formulary by Explications. By that Brief he orders those Bishops to proceed against such as should condemn the five Propositions condemned by those Bulls: But he warn'd them at the same time, that in causing the Formulary to be signed, they should be careful of adding nothing to it; and that it was sufficient for those that sign'd it, to do it sincerely, without Distinction, Restriction, or Explanation, by condemning the Propositions extracted out of *Jansenius's Book* in the obvious Sense, that the Words of the Propositions signify, *In sensu obvio, quem ipsamet propositionum verba praeferunt*; and forbids them to add any thing thereto, either by way of Declaration or Explanation.

This Brief was brought to *Flanders*, and explained by the Defenders of *Jansenius*, in their own favour. They said that the Pope having declar'd that the only Sense condemned by the Formulary in the five Propositions was the natural Sense of the words, which they said was not the Sense of *Jansenius*; they might sign the Formulary without condemning the Sense of *Jansenius*. Hereupon the Bishops of *Flanders* wrote a second Letter to the Pope, wherein they represented to him the Dispositions of those Divines, and pray'd him to declare his Intention more distinctly, by declaring they were obliged to acknowledge that the five Propositions were contained in *Jansenius's Book*, and condemn'd in his Sense. The Pope answered them by his Brief of the 24th

of November 1696, That the Evil they complained of did not proceed from his not having sufficiently provided against it by his Brief of the 6th of February 1694, but from the Brief's not having been executed as it ought : That if, when the pretended *Jansenists* swear the Formulary, they do not condemn them otherwise than in their own natural Sense, without regard to the natural Sense of the said Formulary, and form their natural Sense according to their own Fancy, if that be internally, and give no Signs of it by any outward Action, the Church cannot judge of that : but that if those pretended *Jansenists* do publish either *Viva voce*, or by Writing, their own Explanations that shall be found contrary to the Sense of the Apostolical Constitutions and the said Brief, in that case they ought to be prosecuted. He adds, That he is surprised to learn that there are some People in their Dioceses who have been so bold as to advance, either by Word or Writing, that the Constitution of Alexander VII. of the 16th of October 1666, was changed or reformed by his Brief, as well as the Formulary prescrib'd by that Pope, since both the one and the other were confirm'd by that Brief ; and since it was, and is his Intention expressly to stick to them, and not to allow in any manner that any thing should either be added to or cut off from that Formulary, or that any thing therein contained should be altered in any manner whatsoever. These Briefs were received in Flanders, and yet the Disputes continued there as to the Sense of the Formulary touching the Affair of *Jansenius*.



### C H A P. XXIII.

*The Censure of a Book of Mary of Agreda,  
entitled The mystical City of God.*

SISTER *Mary of Jesus*, of the Order of S. Francis, Abbess of the Convent of the immaculate Conception at *Agreda*, was the Daughter of *Francis Coronel* and *Catharine*

tharine d'Arena, who founded the Monastery of which she was afterward Abbess Jan 13. 1619. Her Mother, and she, and her Sister took the Habit there on the same Day, and her Father enter'd into another Convent of the Order of S. Francis, where two of his Sons were enter'd already. She became a profess'd Nun with her Mother on the Day of the *Purification of the Virgin* 1620. In 1627, she was elected Abbess. If we may believe her, in the first six Years after she was advanc'd to that Dignity, she receiv'd several Commands from God to write the Life of the Virgin *Mary*, who likewise gave her the same Order. She refus'd, till the Year 1637, when she began to write it. Having finish'd it, she burnt it, together with several other Works which she had compos'd, pursuant to the prudent Advice of a Confessor, who was her Director in the Absence of her usual Confessor. The usual Confessor and his Superiors being acquainted with this, reprov'd her severely, and commanded her to write a second time the Life of the holy Virgin. She believ'd that God and the Virgin had also reiterated this Command to her, and she began to write on the Day of the *Conception of the Virgin*, in the Year 1655. She died in the Year 1665. Her Work is divided into three Parts, contain'd in eight Books. It was printed in Spain after her Death, at *Lisbon, Madrid, and Perpignan*. The first Part was translated out of Spanish into French, according to the *Perpignan Edition*, by Father Croiset a Recollect, whose Translation was printed at *Marseilles* in 1696, and the Work is entitled, *The mystical City of God, the Miracle of his Omnipotence, the Abyss of Grace; the divine History of the most holy Virgin—Mother of God, our Queen and Mistress, manifested in these last Ages by the holy Virgin to Mary of Jesus, Abbess of the Convent of the Immaculate Conception in the City of Agreda, of the Order of S. Francis, and written by the said Sister, by the Order of her Superiors and Confessors.*

This Book is full of Visions, Fables and Dreams, which the Author puts off for Revelations, tho some of them are taken from the Apochryphal Books, and tho the Style of Terms of Scholastick Divinity, which occur therein,

therein, sufficiently shew that *Mary of Agreda* was not the only Person who had a hand in it. The Author reasons concerning the Order of the Decrees of God like a subtle *Scotist*, supposing that God reveal'd them to him. He speaks of the Creation of the World as a Divine: he applies the 12th and 17th Chapters of the *Apocalypse* to the Conception of the Virgin: he describes a Conventicle of Devils, which was held, as he says, on the second Day of the Creation, where each Devil made his Harangue, in order to destroy Man, and the *Word made Flesh*: he speaks of the Conception of the Virgin in a manner very unsuitable to a Nun or an Abbess: he shews what happen'd to the Virgin during the nine Months wherein she was in the Womb of her Mother: in short, he gives a very romantick Account of her Infancy, of her Actions, of her Employments, of her Conversations, of her Exercises, of her Miracles, of numberless Occurrences of her Life, and of her Death. This Book, as impertinent as it is, had several Approbations prefix'd to it; which did not hinder its being censur'd at *Rome* in 1681, by a Decree of the Congregation of the *Index*; but the Party which encourag'd this Book got the King of *Spain* to write to the Pope in favour of it, and obtain'd of him a Brief, whereby the Execution of the Decree was suspended.

In the Year 1696, the Faculty of Divinity of *Paris* being inform'd of the Translation of the first Part of this Book, appointed Deputies to examine it. They made an Extract of a great number of Propositions, which they thought were most liable to Censure; and the Faculty having deliberated on this Subject at above thirty Meetings, at last under fourteen Heads condemn'd several Propositions taken from this Book. They there condemn the Propositions which order a Worship of Adoration to the Virgin; those which ascribe to her such a grand Excellence as the most perfect Creature is not capable of; those which make all her Prerogatives and Privileges to depend upon her Immaculate Conception; those which attribute to her the Government of the Church; those which apply to her such passages of Scripture as belong only to God, as the eighth of the *Proverbs*; those which give

give her the Titles which are peculiar to Jesus Christ, as *The Mediatrix of Grace*, *The Reparatrix of Men*, and *The Coadjutrix of Jesus Christ*; and several other impudent and fabulous Propositions. Especially, they disapprove of the Confidence with which *Mary of Agreda* vents these Whimsies as Truths reveal'd to her; her abusing Passages of Holy Scripture; and the Artifices she uses to make scholastick Opinions pass for reveal'd Doctrines. Some of the Deputies of the Faculty prefix'd to this Censure a Preface, in which they make a solemn Protestation, that they pretend not thereby to diminish any thing from the lawful worship which the Catholick Church pays to the holy Virgin; that they honour her as the Mother of God; that they have a particular Confidence in her Intercession; that they hold the Opinion of the Fathers touching the Conception; and that they believe her Assumption into Heaven both in Body and Soul, which is authoriz'd by a Prayer of the antient Gallican Liturgy: but that as *the holy Virgin has no need of false Honours, since she abounds with so many true Titles of Glory*, as *S. Bernard* formerly said to the Canons of Lyons in a Letter which he writ to them, occasion'd by the new Feast of the Conception; they could not approve of an immoderate, superstitious and false Worship, which was so far from doing Honour to the holy Virgin, that it would be injurious to her, and expose the Catholick Religion to the Contempt of Atheists and Hereticks.

The Censure of the Faculty, which expresly condemns thirteen Propositions of this Book, and, in general, several others, is dated Sept. 16. 1698.

## C H A P. XXIV.

*The Brief of Innocent XII. touching the Book entitled An Explanation of the Maxims of the Saints, relating to the inward Life.*

THE Book of M. *Francis Salignac de Fenelon*, Archbishop of *Cambray*, entitled *An Explanation of the Maxims of the Saints, with Relation to the inward Life*, made a great deal of Noise in *France*, and was condemn'd at *Rome* under the Pontificate of *Innocent XII.* I have already given an account, in what manner the Doctrine of *Molinos* was condemn'd at *Rome* in 1687. Madam *Guyon* having advanced in some of her Writings Maxims which were affirmed to be like those which had been condemn'd in that Author, touching Pure Love, and Prayer of Quietude: These Works were condemned as I said, by some *French Prelates*. Madam *Guyon* having had Recourse to Messieurs the Bishops of *Meaux*, *Chartres*, and *Chalons*, and to M. *Tronson*, Superior of the Seminary of S. *Sulpicia*, they drew up 35 Propositions on the 4th of March 1694, relating to the States of Prayer, by which they thought they had sufficiently provided against the spreading of the new Errors of Spirituality, and the pernicious Consequences which might be drawn from them. M. the Abbot *de Fenelon*; who was concern'd in the Conferences which were held upon that Article, did approve them, and Madam *Guyon* her self sign'd them. Afterwards, the Abbot *de Fenelon*, being made Archbishop of *Cambray*, publish'd a Book in 1697, on pretence of explaining those Articles more at large, which he entitled, *The Maxims of the Saints with Relation to the inward Life*. That Book no sooner appear'd, but it made a great deal of Noise. M. *de Cambray* was the first who applied to Pope *Innocent XII.* to ask his Opinion of that Book. M. *de Chalons*, who had been made Archbishop of *Paris*, the Bishop of *Meaux*,

Meaux, and the Bishop of Chartres, publish'd a Declaration in 1697, by which they disapprov'd the Doctrine contain'd in that Work. The Affair having been prepar'd for a Hearing at Rome, upon the Memoirs sent on both Sides, in a Committee appointed expresly for that Purpose, the Pope condemn'd that Book, as capable, by reading and perusing of it, to lead Believers into the Errors already condemn'd, and as containing Propositions (as well in the Sense of the Words, as by the Connexion they had with the Maxims of the Work) that were rash, scandalous, sounding ill, offensive to pious Ears, pernicious in Practice, and even respectively erroneous. The Bull, which is dated on the 12th of March 1699, takes notice of 23 of them in particular, which all turn upon pure and disinterested Love, which excludes the Motives of Fear, Hope, Desire, Reward, and Happiness; a Love in which he makes our Perfection to consist.

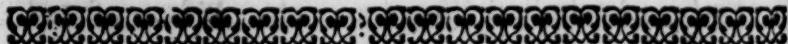
This Decree was address'd to the King by a particular Decree, and the King sent it to all the Metropolitans of France, with an Order to assemble the Bishops of their Provinces to receive and accept it. This was executed presently, and even by the Archbishop of Cambrai, who submitted himself to the Judgment of the Pope. In each Province there were verbal Processes of Provincial Assemblies drawn up, by which the Constitution was receiv'd, and in consequence thereof, the King publish'd a Declaration on the 14th of August 1699, by which he ordain'd the Execution of the Constitution. The General Assembly of the Clergy in 1700 approved what had been done in the particular Assemblies of Provinces; and from that time, the Dispute which had been warmly agitated for some time, and about which several Writings had been publish'd on both Sides, was laid asleep, and produc'd no farther Consequences.

## C H A P. XXV.

*Of the Affair of the Bishop of Sebaste, Apostolical Vicar in Holland*

AFTER the Churches of *Holland* separated from the Church of *Rome*, this Separation did not hinder the Catholick Clergy from having a Bishop, Priests, and other Ministers, to exercise their Functions in the Catholick Church of *Holland*. The *Hollanders* themselves did not oppose it: so that there were afterwards several Bishops over the Clergy of the Churches of *Holland*, to whom the Catholicks were subject. The Bishop of *Castoria* had enjoy'd that Post; to whom succeeded *Peter God*, Archbishop of *Sebaste*. Tho these Bishops, elected by the Clergy of *Holland*, had a Right of exercising their Functions without having recourse to *Rome*, as being the Successors of the antient Bishops of the *Low-Countries*; yet they chose to take the Title of Apostolical Vicars. This Title gave occasion to some Catholicks of *Holland* to carry their Complaints to *Rome* against the Archbishop of *Sebaste*, Apostolical Vicar, or rather Bishop of *Holland*. They accus'd him of *Jansenism*, a thing very odious to the Court of *Rome*. He was summon'd thither, and obey'd, and made his Appearance there in 1701. He answer'd the Accusations which had been brought against him, and drew up several Writings in his own Defence. His Affair was carried, according to Custom, to the Tribunal of the Inquisition; he vigorously defended himself; he made several Declarations concerning the Business of *Jansenism*, always excepting against the matter of Fact. After being forc'd to take several Journeys to *Rome*, where he had been well receiv'd, and from whence he had been dismiss'd with Approbation by Pope *Clement XI.* there came out against him a Decree of the Inquisition on the third of *April* 1704, by which his Doctrine and Books were condem'd, and he himself depriv'd

priv'd of the Government of the Churches of *Holland*; for which the Pope reserv'd to himself a Right of providing another Apostolical Vicar, by the Advice of the Congregation *de propaganda*. This Decree was signified to him after his Departure; thro respect to which, after his Return into *Holland*, he would not exercise his Episcopal Functions, tho he had a Right to do it, as being the lawful and proper Bishop of the Catholicks of *Holland*, who had elected him, independently on the Quality of Vicar of the holy Apostolical See. This rais'd a sort of Schism in the Church of *Holland*; but such was the Archbishop of *Sebastie's* Love of Peace, that he appeas'd it, by voluntarily quitting his Bishoprick, and leaving it to Providence to dispose of it. He who was put into his Place by the Pope, was not at all approved of by the *States-General*, they forbad him to exercise any Function in *Holland*: several Catholicks did not acknowledge him, and he was oblig'd to retire from the States of *Holland*. This caus'd a Schism among the Catholick Christians of *Holland*, which still continues. The Bishop of *Sebastie* died in Peace, in December 1710, refusing to retract any thing of what he had said and done, how pressing soever were the Instances which the Auditor of the Internuncio of *Brussels* made to him.



## C H A P. XXVI.

*The Revival of the Disputes concerning the Formulary in France, occasion'd by a Case of Conscience. The Bull of Clement XI. upon that Subject.*

**T**HE Disputes about the Formulary were renew'd towards the End of this Century, upon the Occasion of a Case of Conscience propos'd by a Confessor, *viz.* Whether he could in Conscience give Absolution to an Ecclesiastick, his Penitent, who was of the Sentiments set forth

forth in that Case? among others; " That he condemns  
" the five Propositions purely and simply, without any Re-  
" striction, in all the Senses which the Church has con-  
" demned, and even in the Sense of *Jansenius*, in the  
" same manner that our Holy Father Pope *Innocent XII.*  
" has explain'd it in his Brief to the Bishops of the *Low-*  
" *Countries*; that he has sign'd the Formulary in that  
" manner; that as to Fact, he believes that it is sufficient  
" to have a Submission of Respect and Silence to what  
" the Church has decided in that Matters." This Case  
of Conscience having been propos'd to the Doctors of  
the Faculty of Divinity of *Paris*, forty of them decided by  
their Resolution of the 20th of *July 1701*, " That they  
" are of opinion, that the Sentiments of the Ecclesiastick  
" in question are neither new nor singular, nor condem-  
" ned by the Church, nor such, in fine, as that his Con-  
" fessor ought to require him to abandon them before he  
" gives him Absolution." This Decision, which ought  
to have been kept secret, was made publick by some  
turbulent Persons, who caused it to be printed with an im-  
pertinent Preface. The printing of this Case raised several  
Reports, and produced several Writings. The Doctors,  
who had sign'd that Case, were very much surpriz'd to  
see it in Print, and explain'd themselves by Acts, in  
which they disown'd the Publication of it, explain'd where-  
in they made the respectful Silence consist, which they ap-  
prov'd in the Ecclesiastick, and submitted their Opinion  
to the Judgment of the Cardinal *de Noailles*, Archbishop  
of *Paris*. That Prelate by his Ordinance, dated on the  
22d of *February 1703*, and published on the 5th of  
*March*, condemn'd the Resolution of the Case of Con-  
science, and the Explanation relating to the Signing  
the Formulary, as contrary to the Constitutions of *Innocent*  
*X.* and *Alexander VII.* the Briefs of *Innocent XII.* re-  
ceived by the General Assembly of the Clergy of *France*  
in 1700, and his Ordinance of the 20th of *August 1696*;  
astending to revive the Questions already decided, favour-  
ing the Practice of Equivocations, mental Restrictions,  
and even Perjuries, derogating from the Authority of the  
Church, and weakening the Submission due to it. After  
the Condemnation of the Resolution of the Case, he found  
fault

sault with the Writings publish'd against the Case of Conscience, and declared that in order to fulfil all Righteousness, and defend Charity as well as the Truth, he ought to testify his just Displeasure against the Libels, full of Ill-nature and Bitterness, that were spread abroad in the World against such as had signed the Case, and that he must condemn them as injurious, scandalous, calumnious, and wholly destructive of Charity, and forbid the Reading of them. In fine, he protested that he would oppose, as vigorously as he ought, those who should be so rash as to renew the Doctrine of the five Propositions, and to speak or write, directly or indirectly, against the Constitutions of Popes, or attack them in the least. At the same time he renewed the Prohibitions, against the flying and odious Accusation of *Jansenism*, in order to run down or decry any Person, unless it be made appear in a legal Way, that one is suspected of having taught by Word or Writing any of the condemned Propositions.

The same Day that this Ordinance appear'd, (the 5th of March 1703) the King gave an *Arret* in his Council, by which he ordain'd the Execution of the *Arret* of the 23d of October 1668, and that all Books and Libels whatsoever, written of either Side, to renew the Disputes formerly laid asleep, shall be suppressed. His Majesty makes repeated Prohibitions to his Subjects, of what State, Condition, or Quality so ever, against writing, composing, printing, selling, or publishing, directly or indirectly, upon any pretence whatsoever, any of the said Works relating to the Matters in question, upon the account of *Jansenius's Book*, and against attacking or provoking one another, by the injurious Names of *Innovators*, *Jansenists*, *Semi-Pelagians*, or other Party-Names, on pain of the Contraveneries being treated as Rebels, disobedient to his Majesty's Orders, Seditious, and Disturbers of the publick Peace. His Majesty likewise enjoins all Archbishops and Bishops to watch over their respective Dioceses; to the end that the Peace formerly procured by Bulls, Declarations, and *Arrets*, may be charitably and inviolably maintained and preserved; and that the Troubles happily laid asleep may not be renewed; and orders the Judges to see the Execution thereof.

Whilst

Whilst these things were in this Posture in France, they were labouring at Rome for condemning the Case of Conscience. As soon as it was carried thither, Pope Clement XI. (Cardinal Albani) who succeeded Innocent XII. publish'd a Brief on the 12th of February 1703, by which he forbade it, and wrote on the 13th of the same Month a Brief to the King, not only against the Case of Conscience, but also against the Authors of it. Most of the Doctors, who had signed the Resolution of it, submitted themselves to the Ordinance of Monsieur the Cardinal de Noailles, and promised by an Act to conform their Opinion and Conduct to that Ordinance. In fine, all of them, except one, signed that Declaration. The Pope's Brief, condemning the Case of Conscience, was not attended with the necessary Formalities to be received in France; however some Bishops to whom it was sent thought fit to publish it. The Parliaments of Paris, Aix and Bourdeaux set forth Arrets for suppressing the Orders of the Bishops, who had made use of the Pope's Brief for the Condemnation of the Case of Conscience. Several other Bishops condemned the Case of Conscience, without founding their Condemnation upon the Pope's Brief, which was not received in France.

In fine, the most Christian and the Catholick Kings join'd their Suffrages to ask of the Pope a Constitution in form, which might be received in their Kingdoms, about the Contests which had lasted so many Years upon the account of the five Propositions. Clement XI. granted them this, and took into his Bull, which begins with these Words, *Vineam Domini Sabaoth*, the Constitutions of Innocent X. Alexander VII. and Innocent XII. In this Bull he condemns those who say,

“ That in order to render to those Constitutions the Obedience due to them, it is not necessary to condemn inwardly the Sense of Jansenius's Book as heretical, which is condemned in the five Propositions;

“ but that it is sufficient to keep a respectful Silence on that head:” and those who affirm, “ That one may lawfully subscribe the Formulary prescribed by Alexander VII. altho one does not inwardly judge that Jansenius's Book contains an heretical Doctrine.”

In

In order to obviate those Errors, after having renewed and approyed the Constitutions of *Innocent X.* and *Alexander VII.* he declares and ordains, " That the Obedience due to those Constitutions is not satisfy'd by a respectful Silence ; but that all the Believers of JESUS CHRIST ought to condemn as heretical, and reject not only with the Mouth, but also from the Heart, the Sense of *Jansenius's* Book condemned in the aforesaid five Propositions, and which the Words properly import ; and, that the Formulary cannot be lawfully subscribed in another Thought, Mind or Sentiment." This Bull is dated on the 15<sup>th</sup> of July 1705.

This Constitution was sent by the King to the general Assembly of the Clergy of *France*, held at *Paris* in 1705, to the end they might receive it ; and that his Majesty, after being informed of their accepting of it, might cause Letters Patent to be dispatched for the Publication and Execution of that Constituion. The Assembly declared, by their Resolution on the 22d of *August*, That they accepted and received with Respect, Submission, and perfect Unanimity, the Constitution of *Clement XI* : That they would write a Letter of Congratulation and Thanks to his Holiness, and a circular Letter to all the Bishops, to exhort them to receive the Constitution, and cause it to be published in their Dioceses by as simple and uniform Orders as was possible, and not to add to or diminish from the Constitution ; and, that they would request his Majesty to grant Letters Patent for the Registration and Publication of the Constitution over all his Kingdom. In consequence hereof those Letters Patent were issued on the last Day of *August* 1705. The circular Letter, and a Project of an Order, was sent to all the Bishops of *France*, who published the Constitution in their Dioceses : It was sent to the Faculty of Divinity at *Paris*, before it was register'd in Parliament, and was likewise received by the Faculty of Divinity of *Louvain*.

It was thought sufficient to publish this Bull in all the Dioceses, without requiring the signing of it ; but as to the Nuns of *Port-Royal de Champs*, they were required to shew

shew their submission by writing. To the Model of Submission that was presented to them, they added, *That it was without derogating from what had pass'd with regard to the Peace of the Church, under Pope Clement IX.* This Restriction made them to be look'd on as disobedient; and the Prohibitions that had been made them verbally in 1679, against receiving Novices and Pensioners, were reiterated by an *Arret* of the 27th of April 1706. Some time after, the Nuns of *Port-Royal* of *Paris* ask'd the Revocation of the *Arret* for dividing them, on the 13th of May 1669, and the suppressing of the Title of the Abbey of *Port-Royal des Champs*, in order to unite that House with the Abbey of *Port-Royal* at *Paris*. After some Proceedings, they address'd themselves to the Pope, who order'd that Union by a Bull of the 27th of March 1708; whereupon the King issued Letters Patent on the 14th of November 1708. In the mean while, the Archbishop of *Paris* excommunicated the Nuns of *Port-Royal des Champs*, because of their refusing to sign a pure and simple Submission to the Bull of *Clement XI*. In fine, upon their refusing to acknowledge the Abbess of *Paris* for their Superior, eighteen or twenty of them, who yet continued in the Nunnery of *Port-Royal des Champs*, were removed by the King's Order, in order to be dispers'd in divers Nunneries; and the Edifices of that House were demolished. The Nuns being thus dispersed, did all, except three or four, sign the Formulary in the Dioceses where they happened to be. Notwithstanding which, they are not yet reunited in a Community, either in their own House, which was demolish'd to the ground, or in any other.



## C H A P. XXVII.

*The Controversy about the Worship of the Chinese.*

If the Party of the Defenders of *Jansenius* was worsted at *Rome* and in *France* about the Doctrine of that Bishop, the *Jesuits* met with no better treatment for their Defence of the Worship of the *Chinese*. That Affair had depended long at *Rome* between the *Jesuits* and the other *Missionaries of China*; the former maintaining, that the Worship which the *Chinese* paid to *Confucius* and the Ancestors were purely civil Honours, and such as were allowable to converted *Chineses*; and the latter, on the contrary, believing this to be a part of their religious Worship, and consequently unlawful for Christians. The Gospel was not carry'd to *China* till after 1550. *S. Francis Xavier*, after having preach'd in *Japan*, took a Resolution to go to *China*; but while he was on his way thither, he was taken ill in the Isle of *Sancion*, where he died in 1552. In 1556, Father *Gaspar de la Croix*, a *Portuguese Dominican*, found a way of entring *China*, and of making some Christians there. Father *Michael Roggieri*, and after him Father *Matthew Ricci*, *Jesuits*, went there in 1580; and afterwards some other *Dominicans* went and settled there. Father *Ricci* thought that the most proper way of succeeding in the Conversion of the *Chinese*, was to persuade them, that their Religion did not much differ from that of the Christians; that it was the true God whom they worship'd by the Name of *Tien* and *Xamti*, that is to say, *Heaven*, and the *King on high*; and, that since they worship'd the one true God, the Worship which they paid to *Confucius* and the Ancestors was not Idolatry, but a civil and political Custom, which might be allowed to converted *Chineses*. Father *Ricci* dying in 1610, Father *Longobardi*, who had been thirteen Years in that Country, succeeded to him. He had all along entertain'd Doubts and Scruples about the

the System of Father Ricci, and his Doubts were increased, upon the Notice that Father Puscio, Visitor-General, gave him, that the Missionaries of Japan did not approve the Opinion of Father Ricci.. He receiv'd the Character of Visitor-General to examine that Question : it was agitated amongst the Jesuit Missionaries, and they were divided upon it. The Fathers Bentoia and Banoni, who were at Macao, were of the Opinion of Father Ricci ; the Fathers Sabbatino and de Ruis maintain'd the contrary. Father Longobardi declared for the latter, and wrote a Treatise on purpose to prove, against the Opinion of Father Ricci, That the Chinese own'd no other Deity but Heaven and its material Virtue, which extended to all Beings. Upon these Informations the Jesuits of Macao acquiesc'd in the Sentiment of Longobardi ; and Father Palmeiro, the new Visitor, gave an Order to the Missionaries not to employ the Word *Xamti* any more to signify the true God. However, this Order did not hinder the Missionaries from being divided about the Signification of the Word, and about the Worship of the Chinese. They held an Assembly at Kiating, but we are not certain what was resolved there. Navarette says, That it was there declared, that *Xamti*, or *the King on high*, of the Chinese, was not the true God, but the Influence of Heaven ; and, that the Chinese did not acknowledge any Spirits. However the Jesuits tell us it was resolved, that the Word might be made use of, with a Declaration excluding the bad Sense of it. As to the Honours which the Chinese pay to Confucius, they were declared unlawful; but nothing was distinctly decided with relation to the Worship of their Ancestors. The Jesuits allowed this afterwards very commonly : but the Dominicans, and the Missionaries of the other Orders, were not so easy. This Dispute having been brought to Rome in 1644, and the Question being proposed to the Congregation *de propaganda fide*, they resolved it contrary to the Mind of the Jesuits, declaring, that that Worship was unlawful ; and Pope Innocent X. ordered by a Decree, on the 12th of September 1645, that the Resolutions of the Congregation should be followed and observed by the Missionaries, upon pain of Excommunication.

tion. In 1656, Father *Martini*, a Jesuit, proposed other Demands to the Congregation, laying open the Facts after another manner; and upon that Representation the Congregation approved part of the Worship of the Chinese, supposing they were purely civil, and that there was nothing superstitious in them. Pope *Alexander VII.* confirmed that Declaration by his Decree of the 23d of March 1656, however without revoking the Decree of *Innocent X.* The Jesuits taking advantage of this last Resolution to persist in their Practices, and pretending that the first Decree was tacitly revoked by this last, the Dominicans made their Complaints of this in 1661, to the Congregation, who declared, by their Answer of the 13th of November, that both Resolutions did subsist, and were true and real Demands, and Circumstances differently represented. But this Decision not terminating the Disputes, Father *Navarette*, a Dominican, did in 1674, propose to the Congregation of the Inquisition several Doubts relating to the Worship of *Confucius* and of the Ancestors, and obtain'd favourable Answers for prohibiting thereof. However this did not put an end to the Disputes betwixt the Dominican and Jesuit Missionaries. In the Pontificate of *Innocent XI.* M. *Maigrot*, Doctor of Divinity in the Faculty of *Paris*, of the House and Society of the *Sorbonne*, of the Seminary of foreign Missions, appointed by the Pope Apostolical Vicar of *Fokien*, and afterwards Bishop of *Conai*, being consulted by the Dominican and Franciscan Missionaries upon the *Cartouches* exposed in the Churches and Chappels, on which these Words are written, *This is the Seat of the Soul of Confucius*; upon the Term which the Christians ought to make use of to express the Divine Majesty, upon the Worship of *Confucius* and their Ancestors; after having maturely examined that Affair, published his Ordinance on the 26th of March 1693, forbidding Christians to make use of the Words *Tien* and *Xamti*, to signify the true God; to expose any *Cartouch* in the Churches with this Inscription, *Kine-Tien, worship the Heavens*; to assist at the solemn Ceremonies of *Confucius* and the Ancestors; to have in private Houses *Cartouches*, with these Words written upon them, *This is the Seat of the Soul*.

Soul of such a one deceased ; or to say, that the Philosophy of the Chinese has nothing in it contrary to the Christian Law, and that the Worship which Confucius paid to the Spirits is a political Worship. This Ordinance of M. Maigrot, tho approved by the other Apostolical Vicars, and by most of the Missionaries of China, yet not having been received by the Jesuits, he was obliged to write about it to the Pope, and to demand his Judgment thereupon. His Order was presented to the Pope in 1696, with a Petition, by which he referred himself to the Holy See, to ordain what it should please as to the Contents thereof. The Affair was oppositely drawn up at Rome, where Memoirs, Instructions and other Writings were presented to the Congregation, in great Numbers, on both Sides. This Matter was likewise handled in France in French Books. The Superiors and Directors of the Seminary of foreign Missions at Paris, thought themselves obliged to defend the Cause of their Brethren, to write a Letter to the Pope in 1700, upon the Question of the Worship of the Chinese, and to make it publick, to the end it might serve as an Answer to some publick Writings in France, set forth by the Jesuits. At the same time they condemned some Propositions in *The Memoirs of China* by Father le Comte, in a printed Letter and in a Relation, viz.

1. That the People of China had preserved the Knowledge of the true God for two thousand Years, and worshipped him in such a manner as might serve for an Example and Instruction even to Christians.
2. That that People had sacrificed to the Creator in the most antient Temple of the Universe.
3. That the Purity of Morality, the Sanctity of Manners, Faith, the internal and external Worship of the true God, Priests, the Sacrifices of Saints, Men inspired by God, Miracles, the Spirit of Religion, the purest Charity, and the Spirit of God, had been kept up among the Chinese for above two thousand Years.
4. That no Nation had ever more Favours conferr'd upon it than China had.
5. That the Chinese is the same with the Christian Religion in all its Principles and fundamental Points ; that the antient Chinese worship'd the same God that the Christians do, and acknowledg'd him, as well as they, for the God of Heaven and Earth. These Propositions, and the Books which contained

contained them, having been laid before the Faculty of Divinity at *Paris*, on the 1st of *July* 1700, the Faculty, after having examined and deliberated upon them in several Writings, censured the five Propositions which I have just mention'd, by their Decisions of the 18th of *October* 1700.

In the mean while, the Affair relating to the Worship of the *Chinese* was still preparing at *Rome*. The Congregation caused a Representation of the Questions to be judged to be drawn up; whereupon 140 Doctors of the Faculty of Divinity at *Paris* gave their Opinion, by which they condemned that Worship. The Consultors appointed by the Pope were of the same Mind; and, in fine, the Congregation of the Inquisition published a Decree under Pope *Clement XI.* who now fills the See, by which it is forbid to make use of the Words *Tien* and *Xamti* to expres the true God by; to put *Cartouches* in the Churches, with these Words written upon them, *Kine-Tien*, *Worship the Heavens*, even with an Explanation; to assist at the solemn Services that are performed to *Confucius* and the Ancestors, or at less solemn Oblations, either in Churches or in private Houses; nor to suffer *Cartouches* in Houses, on which are written these Words, *This is the Seat of the Soul of such a one*. This is the Sum of the Decree of the Congregation of the Inquisition, authorized by the Pope on the 20th of *November* 1704. But the Pope did not publish this Decree at that Time, but only gave it to the Sieur *Charles de Tournon*, Patriarch of *Antioch*, afterwards named Cardinal, whom he sent Legate *a latere* to the Spot to regulate Affairs. This Legate arriving in *China*, after having confer'd with the Missionaries, did in consequence hereof make an Order, by which he ordain'd the Missionaries to declare, that the Sacrifices which the *Chinese* perform, are not agreeable to the Christian Law; that in particular those made to *Confucius* and the Ancestors are unlawful for Christians; that the *Cartouches* of the Dead ought not to be suffer'd; that they ought to maintain, that the *Tien* and the *Xamti* are not the God of the Christians. This Order was given at *Nanquin*, the 25th of *January* 1707. The Pope's Decree given in 1704, was not published in *Europe* till 1709.

M. de Tournon publish'd his *Mandamus* at *Nanquin*, and sent it to all the Bishops and Apostolical Vicars of *China*. At first all the Missionaries submitted to it ; but some time after, the Bishop of *Ascalon*, who receiv'd it at first, appeal'd from it to the Holy See, and caused his Act of Appeal to be signify'd. The Bishop of *Macao* join'd him ; and twenty four Jesuits did also throw in their Appeal from the Order of the 28th of May 1707. They sent the Fathers *Barros* and *Beauvolier* to *Rome*, to sustain their Appeal and that of the Bishops. In the mean while, the Emperor of *China* being informed of what had pass'd, forbud all foreign Missionaries to stay in his Kingdom. nish'd the Bishop of *Conon* in particular, and some others, and caused the Legate to be conveyed to *Macao*, with Order to keep him there, till such time as the Jesuit Fathers, who had been sent to *Europe*, were returned. He was kept there in close Prison, where he died in 1710. When the Pope's Decree was published in *Europe*, some did maintain, that it was only conditional, and supposed that the Facts were true, and that so it decided nothing. They presented Memorials to the Pope, in order to have the Worship continued in *China* as formerly, till such time as the Facts were better cleared up ; and that the Decree of *Alexander VII.* might subsist. The Cause of the Appeal from the Order of the Cardinal de Tournon having been brought to the Inquisition, was judged by that Tribunal, by a Decree dated the 25th of September 1710, bearing the Confirmation and Approbation, as well of the Decree of 1704, as of the Order of the Cardinal de Tournon, with Orders to all the Missionaries to observe them, notwithstanding the Appeal, which they reject, and declare null. There it is said, that that Order ought to be understood according to the Answers of the Decree of 1704, that nothing be added thereto, and that it contains the same Things. Under pretext of these last Words, some Persons having published, that since the Decree was conditional, the Order ought likewise to be explained in the same Sense ; the Pope ordered the Assessor of the Congregation to write in his Name to the Generals of the Jesuits, *Dominicans*, *Augustins* and *Franciscans*.

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That his Decree was not conditional, but absolute ; that he will'd and meant that it should be executed ; and, that they should give Orders to their Missionaries, to cause it to be executed in every Point upon the Spot.

In fine, Pope *Clement XI.* by a solemn Constitution of *March 19. 1715*, absolutely confirm'd what had been decided by his Decree touching the Worship of the *Chinese* ; rejected all the Reasons or Excuses which were brought to elude the Execution of it ; and prescrib'd a Form of an Oath to be taken by all Missionaries present and to come, to submit themselves to this Constitution.

अथात अत्यनुवाद अपेक्षा अपेक्षा अपेक्षा अपेक्षा अपेक्षा

## C H A P. XXVIII.

*The History of what pass'd in France with relation to Father Juenin's Book of Theological Institutions.*

**G**ASPARD *Juenin*, Preacher of the Oratory, after having profess'd Divinity in several Seminaries, in 1696 publish'd a Work, entitled, *Theological Institutions for the Use of Seminaries*, printed at *Lyons* in four Volumes in 12mo 1696, and afterwards at *Paris*, much enlarg'd, in the Year 1700, in seven Volumes. He sent his Work to Pope *Clement XI.* with a very humble and flattering Letter, dated *August 5. 1705*, by which he submits his Work to the holy Apostolical See. He receiv'd an Answer in the Pope's Name, written by Cardinal *Paulucci*, which much commended his Submission, but without approving or disapproving his Work.

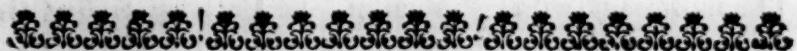
As soon as the Work of Father *Juenin* appear'd, several Bishops accepted of it to be made use of in their Seminaries, and amongst others the Bishop of *Toul*, at present Cardinal *de Bissy*, (as Father *Juenin* pretends;) but afterwards some Prelates thinking they found *Jansenism* in it, made their Complaints of it to the Cardinal *de Noailles*, Archbishop of *Paris*. This Prelate, being always

always a Lover of Peace, in order to appease them, publish'd an Ordinance in 1706, whereby he declar'd, *That this Author did not establish, either in his Principles, or his Consequences, the Errors of the Five Propositions, and that he said nothing against the external Submission due to the Church, in the Decision of the Case of Jansenius*; but declar'd at the same time, *That Father Juenin gave room to suspect, that his Work favour'd Jansenism, by the Omissions of Things which it was pretended ought to have been put into his Work, or by Terms too unrestrain'd*. Upon which his Eminence order'd, that, to the end that his Book might be entirely free from Suspicion, he should only insert those Omissions, and reform those Expressions; adding, that to censure the Work for any thing else, would be *to run the hazard of condemning Thomism instead of Jansenism, and of confounding the Truth with Error: so near is the one to the other, especially in this matter, that it is not very easy to perceive the Change*. He requir'd likewise of Father Juenin, to declare how he submitted to the Constitutions of the Popes *Innocent X. and Alexander VII.* and to admit several other Points about which he had been found fault with.

This did not hinder several Bishops from inveighing against Father Juenin's Book, and condemning it, not only as it might possibly favour Heresy, but as really heretical. The Bishop of Noyon, now Archbishop of Rouen, was the first who issu'd a Mandate, publish'd at Noyon March 22. 1708, tho' he was then nominated by the King to the Archbishoprick of Rouen; and then the Bishop of Chartres (*Paul Gaudet Desmaret*) made a long Ordinance against the Work Of Theological Institutions: Lastly, the Bishop of Toul, afterwards made Bishop of Meaux, at present Cardinal *de Bissy*, issu'd a Mandate and Pastoral Instruction against the Work of Father Juenin, dated April 16. 1710. That Father vigorously defended himself by his Remarks, against the Ordinances and Mandates of those Bishops; and even laid an Accusation against that of the Bishop of Noyon before the Bishops, the Faculties of Theology, and all the Pastors of the Church. He exhibited the like Charge against the Cardinal *de Noailles*, and the Systems of Di-

vinity, written by *Becanus*, *Abely* and *Dumets*, and taught in several Seminaries, which certainly contain erroneous Maxims, and such as are very dangerous to Morality.

His Replies receiv'd no Answer, except those which had been made against the Mandate of the Bishop of *Meaux*, which that Prelate oppos'd by another Mandate, dated *March 30. 1712.* in which he condemn'd the Remarks made upon his former Mandate, and at the same time publish'd a Pastoral Instruction to refute them. This is all that pass'd upon that Affair, of which it would have been needless to speak, if it had not an Affinity to what preceded it, and what follow'd it, with relation to *Jansenism*.



## C H A P. XXIX.

### *Of the different Sects that arose among the Protestants.*

THERE were not only Contests among the Catholicks, but also among the Protestants themselves, which were debated with no less Heat. The three principal Communions of the pretended Reformation, viz. the *Lutherans*, the *Zuinglians* or *Calvinists*, and the Church of *England*, have still subsisted; but several Disputes have risen among themselves, which have form'd different Sects.

The *Lutherans* in *Germany* were divided among themselves in the fifteenth Century. There were some of them, who, in order to explain the real Presence of the Body of Jesus Christ in the Eucharist, advanced that the Body of Jesus Christ was every where present, because 'twas united to the Divinity; and, that the Properties of the Divine Nature being communicable to the Humanity united to it, the *ubiquitary* Presence, which is one of those Attributes, did agree to it. The first Author of

that

that Opinion was *Westphalius*, Pastor of *Hamburg*. *John Brentius*, *John Wigand*, *Flaccius Illyricus*, *Lucas Osiander*, and *Andrew Schmidelin* were the principal Sticklers for this. *Philip Melancthon* opposed it vigorously, but he was decried as a *Zuinglian*. In the mean time the University of *Wirtemberg* declared for him. Those who held the real Presence of the Body of Jesus Christ every where, were called *Ubiquitarians*, or *Flaccians*. The Credit they had with the Elector of *Saxony* render'd them powerful; and they persecuted the other *Lutherans*, whom they call'd *Philippists*. *Peucer*, *Melancthon's Son-in-Law*, suffered for it, having been kept in Prison for ten Years. Six of the chief Ministers of that Party, viz. *Schmidelin*, *Selneccer*, *Chemnitius*, *Chitraus*, and two others, drew up a Paper, which they called *The Book of Concord*, which they obliged People to sign, on pain of being excluded from the Communion of those of the Confession of *Augsburg*. Several sign'd it, but others refus'd to do it.

The *Calvinists* had also a Schism among them, on occasion of the Disputes about Predestination and Grace. Some Ministers and Professors in *Holland* departed from the Doctrine of *Calvin* upon that Subject, and fell into the opposite Errors. *James Arminius*, a Minister at *Amsterdam*, put himself at the Head of that Party. In the beginning of the Century, he published a Commentary upon the Epistle to the *Romans*, in which he taught that Doctrine. He was supported by a famous Preacher call'd *Wittembogart*, who by his Credit got him made Professor of Divinity at *Leyden*. Before he was received, he was obliged to confer with *Gomarus*, Professor of Divinity in the same University, and to promise to teach the commonly received Opinions of the *Calvinist* Doctors; but he did not keep his Word, and insensibly instill'd his peculiar Opinion into several Disciples, who were called *Arminians*. *Gomarus* strenuously oppos'd him, from whence those of his Party were called *Gomarists*. The Divines of *Dort* accused *Arminius* in two particular Synods in 1605, and the latter resolved upon a national one. Those Disputes raising Troubles, not only the Universities and Ministers, but likewise the States of *Holland*, interested themselves in them, and endeavoured

voured to extinguish them, by making the Parties come to an Agreement. Several Synods were held upon that account, and divers Conferences were managed between the Heads of the Parties. *Arminius* and *Gomarus* were heard by the Counsellors of the supreme Court of the States, who made their Report, that the Questions in Debate were but of little Consequence. In 1608, *Arminius* and *Gomarus* declared their Opinions to the States of *Holland*; and afterwards they disputed, 1. Concerning Justification; 2. Concerning Predestination; 3. Concerning Grace. Upon this last Point *Arminius* was reduc'd to say, that he could not admit Irresistible Grace. The States favoured the Party of *Arminius*, and hindred a National Synod's being assembled for judging that Question. *Arminius* died in 1609; but his Death did not put an End to that Dispute. Those of his Party would needs put in his place *Conrad Vorstius*, who was suspected of *Socinianism*, and a declar'd *Arminian*; and they had gain'd their End, if *James King of England* had not strenuously oppos'd it. The *Arminians*, in order to shelter themselves from being prosecuted, presented to the States of *Holland* and *Westfrizeland* a Petition by the Title of a Remonstrance, containing five Articles; upon which there was a Conference held at the *Hague* between six Divines of each side. The first Article bore, that God had appointed from all Eternity, that those Believers who persever'd should be saved. Upon this Article the *Gomarists* ask'd, whether that was the sole Decree of Predestination and Reprobation, and whether Faith and Perseverance were the Causes or Effects of Predestination. The *Arminians* answer'd, that they acknowledged no other Predestination to Salvation; and that in the Election of God, Faith and Perseverance were the Cause of Predestination. There was no farther Dispute about Doctrine in this Conference, which was follow'd by the Division of the pretended Churches. The one Party was call'd *Remonstrants*, and the other *Contra-Remonstrants*. The *Remonstrants* demanded a Toleration without the Examination of Doctrine; they got the King of *England* to ask it; and the States appointed a Decree for it in 1614: but *Maurice Prince of Orange* hinder'd the Effect  
of

of that Order, by persuading the States to consent to the calling of a National Council, which was appointed to meet at *Dort* on the 1st of *May 1618.* and put off to the 1st of *November.* This Synod was compos'd of pretended reform'd Divines, not only of the United Provinces, but also of *England, the Palatinate, the States of Brandenburg, Hess, Weteraw, Switzerland, Geneva, Bremen, Emden, &c.*

That Synod lasted to the 6th of *May* the Year following, and consisted of 154 Sessions. They examin'd the five Propositions of *Arminius.* The 1st, concerning Election and Reprobation; the 2d, concerning the Extent of the Redemption of Jesus Christ; the 3d, concerning the Power of Free-Will; the 4th, concerning the Efficacy of Grace; the 5th, concerning the Perseverance of Believers. They decided, that Predestination and Reprobation were before any Foresight of Merits or Demerits; that Jesus Christ had not merited by his Death Grace to all Mankind; that by the Fall Man had lost the Liberty of Well-doing; that Grace was efficacious of it self; and that the Predestinated cannot fall from the true Faith, nor from Righteousness. They approv'd the Confession of Faith of the *Low-Countries,* and the Catechism of the *Palatinate.* The Ministers of *France,* who had sent no Deputies to that Synod, because the King had forbidden them, approv'd the Decisions of that Synod in a National Synod of *France* held at *Alez* in 1619.

*Germany* was engag'd in a War for several Years upon the account of Religion: At length the Differences were terminated, and the Peace re-established in the Empire by the Treaty of *Passau* in 1652. But the *Lutheran* Divines still continu'd to dispute one against another; and in spite of all the Projects of Reconciliation, they still continued in Separation. Some of them embraced the Sentiments of *Arminius*, while the rest stuck to the Opinion of *Luther*, and to the Confession of *Augsburg* upon those Heads. This Contest still continues among the *Lutherans of Germany.*

There was no less Division about Religion in *England* and *Scotland.* King *Edward* kept the Episcopal Government, the Liturgy and Ceremony's of the Church; and this same Discipline subsisted in the Reign of Queen

*Elizabeth* :

*Elizabeth* : but there arose in *England* and *Scotland* a Sect of People who would not acknowledge Episcopal Government, but conform'd to the Discipline of *Geneva*, and call'd themselves *Puritans*. They were divided into several Classes. *Robert Brown* of *Northampton*, was the Author of a particular Sect of *Brownists*, which subsists to this Day. He not only rejected the Episcopal Government, but also maintain'd that every Church was Independent ; that there were no Ordinary Ministers, and that every one has a Right of chusing them. Besides this, he rejected Infant-Baptism, the Blessing of Marriages, and Forms of Prayer. *Robinson*, a Minister of *Leyden*, renew'd that Sect, and made it more moderate, and was the Head of those who took the Name of *Independents*. Their chief Tenet is, that each Church has Power to govern it self independently of all others. Those of that Sect not being tolerated in *England* by Queen *Elizabeth*, they went over to *New-England* under the Conduct of *Thomas Godwin*. The *Scots* did not acknowledge Episcopal Government : Some of them follow'd the *Presbyterians*, who were subject to their Ministers ; others were of the Sect of the *Independents*. The *Presbyterians* were still more divided ; for there were some of them whom they call'd Conformists, who conform'd to the Ceremonies of the Church of *England*, tho against their Wills ; and others of them Nonconformists, who rejected them entirely, and absolutely follow'd the Doctrine and Discipline of the *Calvinists* of *France* and *Geneva*. The *Anabaptists* did likewise form a separate Sect, and were of two sorts. Some of them taught, that we ought not to acknowledge the Authority of Magistrates ; that Goods ought to be in common ; that such as had been baptiz'd in their Infancy ought to be re-baptiz'd, and that Infants ought not to be baptiz'd. Others of them had nothing peculiar to themselves, but that they condemn'd Infant-Baptism. In the Reign of *Charles I.* the *Puritans* carry'd Matters so far, that they pretended none of the Ceremonies of the Church of *England* could in Conscience be observ'd. The *Independents* stood up for the Toleration of all Religions.

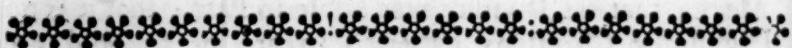
Some of those Sects, for instance the *Brownists* and *Independents*, went over from *England* to *Holland*, where there

there were others formed. There are *Anabaptists* there who follow the Opinions of *Mennon* a *Frieslander*. They are of Opinion that we ought not to make use of the Word *Trinity*; that there is no such thing as Original Sin; that the Flesh of Jesus Christ was not deriv'd from *Mary*; that his Divinity was liable to Pain; that it is not lawful for Christians either to swear, or to hold any Office; that Infants ought not to be baptiz'd; that the Souls of Men, after Death, do rest in an unknown Place. This Sect was divided into several Branches, who are mutually Enemies to one another. Some will have no Dealings with Sinners or excommunicated Persons; others of them tolerate all sorts of Persons.

The *Quakers* of *England* were so call'd from their Trembling or Quaking. They explain the Holy Scripture according as they fancy, or say they are inspir'd. When they meet together, they keep Silence, till some one of them being mov'd by the Spirit rises up and speaks; the Women speak at those Meetings as well as the Men. *George Fox*, one of the Dregs of the People, set up that Sect in *England* in the Usurpation of *Cromwell*. The *Quakers* affect a great shew of Piety: They will not swear; when they talk to any Person, they speak to him in the singular Number by *thou* and *thee*, even tho he was a Prince; nor do they ever take off their Hats when they salute any one. They explain the whole History of Jesus Christ allegorically; they reject all the Sacraments and Ceremonies of the Church, and they neither baptize nor communicate.

There are several *Socinians* in *England*, *Scotland* and *Holland*, tho that Sect be not tolerated in those Nations; but most of them have renounc'd pure *Socinianism*, and embraced *Arianism*. There are certain Tolerants, who (tho they be neither *Arians* nor *Socinians*) tolerate them, and communicate with them. In fine, there are *Spinozists* and *Libertines*, who are but little different from *Atheists*, in so far as they maintain that God is the Spirit or Virtue which actuates all Beings, and that, properly speaking, they do not distinguish Him from eternal and infinite Matter; that our Souls are a part of that Spirit; that they die with the Body; that Sin is a Negative or Nothing; that Paradise

Paradise is an Illusion, and Hell but a vain Phantom; and that Religion is only a Politick Invention. These are the impious Maxims which *Spinoza* maintain'd in his Books, and which his Disciples embrace.



## C H A P. XXX.

### *The History of Cyrillus Lucar, Patriarch of Constantinople.*

THE Greek Church still continu'd in the same State that I describ'd in the History of the Sixteenth Century; but I must here relate a particular Fact, which will shew the Opinions of the Greek Church, as to the Sacrament of the Eucharist. This Fact relates to *Cyrillus Lucar*, the Greek Patriarch of *Constantinople*. This *Cyrillus* was of the Isle of *Crete*, born at *Candia* on the 12th of November 1572. When he was twelve Years of Age, he was sent to *Padua* to Study, and was Scholar to the famous *Maximus Margunitius*, Bishop of *Cerigo*, a great Enemy to the *Latins*. When he had ended his Studies, he travell'd into *Germany*, where he join'd with the Protestants. He carried their Spirit and Doctrine into *Greece*, tho' he dissembled it. He went to *Alexandria*, where he was made a Priest, and afterwards Archimandrite, by *Meletius Piga*, who was Patriarch of that City, and who sent *Cyrillus* into *Poland*, to traverse the Union which some of the Greek Bishops in *Lithuania* design'd to make with the Church of *Rome*. On his return to *Greece*, he found *Meletius Piga* at the point of Death, who was then at *Constantinople*, where he perform'd the Functions of Patriarch. *Cyrillus* was chosen Patriarch of *Alexandria*, while *Meletius* was yet alive, and govern'd that Church for some Years. Towards the Year 1612, he took one or two Journies into *Wallachia* and *Moldavia*, where he signaliz'd himself by his Declamations and Anathemas against the Church of *Rome*, and still kept Correspondence with

with the Protestants. *Neophytus* Patriarch of *Constantinople* having been banished, *Cyrillus* came to *Constantinople* to govern the vacant See. After the Death of *Neophytus*, it was propos'd he should be elected Patriarch of *Constantinople*; but *Timotheus* Bishop of *Patras* carried it. This *Timotheus* dying in 1621, *Cyrillus* found means to get himself elected Patriarch of *Constantinople*. He began immediately to teach the Doctrine of the *Calvinists* privately. The Greek Bishops and Clergy oppos'd this; and *Gregory*, Bishop of *Amasea*, who was supported by the French Ambassador, declar'd against him, and was excommunicated. *Gregory*, and those of his Party, accus'd him before the Vizier. *Cyrillus* was banish'd in a Year, and *Gregory* of *Amasea*, who was put in his Place, was banish'd and strangled in three Months after. *Anthimus* of *Adrianople*, who was chosen Patriarch, held the See only three Days, at the end of which he resign'd, and retir'd into a Monastery. The English Ambassador obtain'd the return of *Cyrillus*, who was restor'd, and maintain'd himself for the space of eight Years in the See of *Constantinople*. He sent for Types from *England*, to print Catechisms agreeable to his own Principles. *Metaxa*, who brought those Types, had already printed in *England* a Book concerning the Faith and Doctrine in the Greek Church, compos'd by *Cyrillus Lucar*, dedicated to *Charles I.* King of *England*. The Turks took away his Printing Press; but the Dutch Ambassador publish'd a Confession of Faith, which went under the Name of *Cyrillus*. That Confession, which was conformable to the Doctrines of the *Calvinists* about the Eucharist, was printed at *Geneva*. When it was publish'd, *Matthew Caryophilus* wrote a Paper against that Confession of Faith, entitled, *A Censure of the Confession of Faith, or rather of the Calvinist Perfidy, publish'd under the Name of Cyrilus Patriarch of Constantinople*. In 1633, *Cyrillus*, Bishop of *Berea*, having promis'd a Sum of Money to the Officers of the Porte, to be promoted to the Patriarchate of *Constantinople*, got *Cyrillus Lucar* to be banish'd; but not being able to make good his Promise, he was banish'd, and *Cyrillus Lucar* restor'd. But he was again banish'd at the end of one Year and two Months,

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Months, and *Athanasius Patellaris* put in the See of *Constantinople*; this last held the See but twenty two Days: *Cyrillus* was then restor'd, but was banish'd a Year after. *Cyrillus of Berea* being restor'd, held the See two Years. *Neophytus of Heraclea*, who succeeded him, abdicated at the end of one Year. *Cyrillus* remounted the See once more; but that was his last Scene, for at the end of one Year he was sent Prisoner to a Castle upon the *Black Sea*, where he was strangled in 1638. *Cyrillus of Berea*, who was restor'd, held a Synod at *Constantinople* the same Year, where were present the Patriarchs of *Alexandria* and *Jerusalem*, ~~Jerusalem~~, ~~and~~ Bishops, and the Officers of the Patriarch of *Constantinople*; in which he caus'd *Cyrillus Lucar* to be anathematiz'd, as well as the Articles of his pretended Confession. *Meletius Syrigus*, Doctor of the Great Church, was constituted to refute him. *Cyrillus of Berea* did not enjoy his Dignity long; for *Parthenius*, Bishop of *Adrianople*, caus'd him to be banish'd from *Constantinople* to *Tunis*. He was put in his Place, and obtain'd an Order from the Grand Seignior to cause *Cyrillus of Berea* to be strangled. This *Parthenius* held a Council at *Constantinople* in May 1642, in which he condemn'd the Articles of the Confession which goes under the Name of *Cyrillus Lucar*; but to the end he might save the Credit of that Patriarch, he supposes that it was falsely attributed to him. The Decree of this Synod, entitled *The Orthodox Confession*, was carried to *Moldavia* by the Legates of the Patriarch of *Constantinople*, and of the Churches of *Russia*, and was there confirm'd by a Synod held at *Jassi*, where it was printed. All the Greeks who wrote since, have quoted this Confession with Praises. *Nectarius*, Patriarch of *Jerusalem*, has prais'd it as most Orthodox; and *Dorotheus* his Successor caus'd it to be reprinted in his Manual. It was solemnly approv'd in an Assembly of Bishops held at *Bethlehem* 1672, who sign'd a Paper against the Confession of *Cyril*. *Dennis*, Patriarch of *Constantinople*, did in the same Year confirm the Orthodox Confession of *Parthenius*. In fine, *Callinicus* Patriarch of *Constantinople*, approv'd it in a Synodical Act, in 1691, by which he condemn'd some Writings of *Logothetus*. *John Caryophilus*, upon

upon pretext of raising some Difficulties about the Word *Transubstantiation*, seem'd to set up Errors conformable to the Doctrine of *Cyrillus Lucar* about the Eucharist.

## C H A P. XXXI.

*The History of what pass'd in relation to the Contests about the Edition of the Works of S. Augustin, publif'd by the Benedictines of the Congregation of S. Maur.*

THE Benedictines of the Congregation of *S. Maur* having undertaken a new Edition of the Works of *S. Augustin*, the first Volume of which came out in 1679; this Work, done with all possible Exactness, begun by Father *Delfaux*, continu'd by Father *Blampin*, and finish'd by the Care of those who succeeded them, was very well receiv'd by the Publick; and the Ecclesiasticks, and all Men of Letters, esteem'd this Work, and desir'd to have it. The Volumes were sold off singly, as they came out, during eleven Years; and the whole Work, compriz'd in ten Volumes, for ten Years together, without having any Objection made to it. In 1698, an Author took it into his head to write a Letter to the *Benedictines* under the Name of the Abbot *Lallemand* (it was Father *Lallemand* a Jesuit who was the Author, and who grossly disguis'd himself) in which he accus'd the Notes of this Edition of *Jansenism*. The *Benedictine* Fathers continu'd silent for some time; but at length being harass'd by several Libels which that Author or his Emissaries publish'd, they return'd solid Answers to them; one of which was compos'd at *Rome* by Dom *Bernard de Montfaucon*, a *Benedictine* of the Congregation of *S. Maur*, and printed with the Approbation of the Master of the sacred Palace. This Contest grew hot, and several Writings were publish'd on both sides. The King being desirous

fious to appease these Contests, impos'd silence on both Parties. The Affair was carried to *Rome*: and by a Decree of the Congregation of Cardinals on the second of June 1700, the Letter of the Abbot *Lallemand*, against the Edition of the Works of S. *Augustin* done by the *Benedictines*, was condemn'd, together with the other Writings which were compos'd to support it. Afterwards the Affair was referr'd to the Tribunal of the *Index*: new Memoirs were publish'd against the new Edition of S. *Augustin*, but the Pope had no regard to them; and one may say of this Edition, with much greater Reason, and upon much juster Grounds, what *Maurolicus* said of *Molina's Book*, that the Edition of S. *Augustin* having been so strongly attack'd by several Enemies, the Case having been debated before the Pope, and tried like Gold in the Furnace, is come out of the Floods of these Disputes with Honour. *Et ideo tam valide impedita, toties à diversi generis hostibus impugnata, & coram summis Pontificibus tam diligenter agitata, tanquam aurum in fornice probata, purior inventa est, & cum honore ex tot disputationum fluctibus emersit.*



## C H A P. XXXII.

*The History of the Contests which happened upon the account of Father Quesnel's Book, entitled Moral Reflections upon the New Testament.*

**T**H E Contest which happen'd upon the account of Father *Quesnel's Book*, entitled *Moral Reflections upon the New Testament*, is still debated with so much Heat, that it is dangerous to enter upon this matter; and it is to be fear'd that whoever shall venture to meddle with it, will walk upon Fire cover'd with Ashes; and that the Expression of *Horace* will be apply'd to him,

— Incedis per ignes  
Suppositos cineri doloso.

But since a faithful Historian is oblig'd to give an Account of all the considerable Things which occur in his own Time, as well as of those that happen'd many Ages before, I cannot dispense with my self from speaking of this Affair, restraining my self to the Terms of a bare Historian, who relates the Facts without passing any Judgment concerning them. In doing this, I suppose I shall not act contrary either to the Declaration of the King, or the Decrees of the Parliament, which forbid writing either for or against the *Constitution*; because I shall say nothing for or against it, but shall only give a brief Account of the Facts with an exact Fidelity.

*Pasquier Quesnel*, a *Parisian*, born *July 14. 1634*, after having gone thro the Studies of Humanity, Philosophy and Divinity, in the University of *Paris*, was admitted into the Congregation of the Priests of the Oratory, *November 17. 1657*. He held Conferences in their House dedicated to *S. Magloire*, which were generally approv'd of, and which were afterwards publish'd under the Title of, *Rules of Ecclesiastical Discipline, collected from the Councils, the Synods of France, and the holy Fathers of the Church, concerning the State and Manners of the Clergy*.

In 1675, he publish'd an Edition of the Works of *S. Leo*, with learned Dissertations, to maintain the Rights of the Bishops, and illustrate several Facts of Antiquity. In 1688, he publish'd a Treatise concerning *The Idea of the Priesthood and Sacrifice of Jesus Christ, with some Illustrations, and other Treatises of Piety*. He found himself engag'd to make moral Reflections upon the Gospels; this Work was finish'd in 1671. *Felix Vialart*, Bishop of *Châlons upon Marne*, approv'd of it with an Elogium, adopted it, and recommended the reading of it to the Ecclesiasticks of his Diocese by a Mandate of *Nov. 9. 1671*.

In 1681, Father *Quesnel*, having retir'd to *Orleans*, by the Advice of his Friends, compos'd the like Reflections on

on the *Acts* of the Apostles and the Epistles of S. *Paul*, and enlarr'd those which he had made upon the Gospels : he was engag'd in a strict Friendship with Messieurs *Arnauld* and *Nicole*, which occasion'd him a great deal of Trouble. The general Assembly of the Congregation of the Oratory, held in 1684, drew up a Formulary of Doctrine concerning divers Points of Philosophy and Divinity, and order'd all the Members of that Congregation to sign them. Father *Quesnel* believing that he could not in Conscience sign them, and foreseeing that after his Refusal he could not be secure in *France*, retir'd into the *Spanish Low-Countries* in *February 1685*, and came to *Brussels* to join himself to M. *Arnauld*, with whom he kept company till his Death. It was there that he put the last Hand to his Moral Reflections upon all the Books of the New Testament ; and they were printed for the first time in 1687, join'd to the Reflections on the four Gospels, which came out in 1671. These were very short, and therefore he revis'd and enlarr'd them, to render them more proportionable to those which he had made upon the *Acts*, the *Epistles*, and the *Revelation*. Then the Work came out compleat, and was first printed so in 1693 and 1694.

In 1695, the Cardinal *de Noailles*, then Bishop of *Châlons* upon *Marne*, having found that this Book was in vogue in his Diocese, and that it had been recommended by his Predecessor, after having made some Alterations in it, approv'd of it, and publish'd a Mandate, dated at *Châlons June 23. 1695.* in which, as M. *Vialart* had done, he recommended the reading of this Book to his Clergy and People. This Prelate being translated the same Year to the Archiepiscopal See of *Paris*, made an Instruction concerning Predestination and Grace, which he publish'd *August 20. 1696.* It was upon this Occasion that somebody dispers'd abroad a famous Ecclesiastical Problem, entitled, *An Ecclesiastical Problem, propos'd to the Abbot Boileau, whom we are to believe, whether M. Lewis Anthony de Noailles Bishop of Châlons in 1695, or M. Lewis Anthony de Noailles Archbishop of Paris in 1696.* It came out towards the End of the Year 1698, printed at *Brussels*, by the Care of Father *de Soüatre*

atre a Jesuit ; but this Libel was condemn'd to the Flames by a Decree of the Parliament of *Paris*, Jan. 10. 1699, and was proscrib'd at *Rome* by an Order of the Inquisition.

However, the Archbishop of *Paris*, who was not yet Cardinal, gave it in charge to some very able Divines, to make an exact Revisal of this Book. M. Bossuet Bishop of *Meaux* labour'd at it with a great deal of Application, and compos'd against the Problem, *A Vindication of the Moral Reflections*, which was publish'd in 1710. This Revisal was made at *Paris* without the Author's having any Share in it, but not against his Will ; for being inform'd of it, he readily consented to it. The Edition being thus revis'd, was publish'd at *Paris* in 1699.

In 1703, after the Noise of the famous Case of Conscience, which gave Occasion for renewing the Disputes about signing the Formulary, and about the Points concerning Grace, the Archbishop of *Malines* (*Humbert de Precipiano*) by an Order obtain'd, they say, from the King of *Spain*, caus'd Father *Quesnel* to be seiz'd at *Brussels*, May 30. and carried into the Prison of the Archiepiscopal House at *Brussels*, from whence he got out by an unexpected Way on the 13th of September in the same Year.

Against this Process he drew up his *Motive of Right*, wherein he explains the Reasons he had to suspect and except against the Person and Tribunal of M. de *Malines* ; and answers the Facts which were alledg'd against him, in a Bill posted up by the Procurator of the Office of the Ecclesiastical Court at *Malines*. This did not hinder this Prelate from giving a Sentence against Father *Quesnel*, dated Nov. 10. 1704.

Father *Quesnel* retir'd into *Holland* in April 1704 ; attack'd the Process, and shew'd the Nullity of the Sentence of M. de *Malines*, by two Treatises which came out at the Beginning of the following Year, entitled, *A general Idea of a Libel published in Latin under this Title : The Motive of Right for the Procurator of the Ecclesiastical Court at Malines, &c.* And, *An Anatomy of the Sentence of the Archbishop of Malines*.

His Enemies publish'd several Treatises against the Book of *Reflections*, under these Titles : *Father Quesnel*

*a Heretick: Father Quesnel a seditious Person.* They obtain'd a Decree of Pope Clement XI, This Decree, dated July 13. 1708, condemn'd the Book in general with very harsh Terms, without specifying any particular Propositions in it. In the following Year there came out a very sharp Refutation of it under this Title : *Discourses concerning the Decree of Rome against the New Testament of Châlons, together with Moral Reflections*, 1709. This Treatise is attributed to Father *Quesnel*.

That Decree could neither be receiv'd nor publish'd in France, as not being conformable to the Customs of the Kingdom; and some Bishops having join'd to it their Mandates against Father *Quesnel's* Book, had the mortification to see them suppress'd by the Decrees of the Parliament of Paris, and other Sovereign Courts.

The King being sollicited by Letters from some Prelates of the Kingdom, demanded of the Pope a Constitution in Form, which might condemn the Book, by specifying distinctly the Propositions worthy of Censure. This was done in Nov. 1711.

The Pope hoping that the King would use all his Authority to make the new Bull, which his Majesty had so earnestly demanded, to be absolutely and entirely receiv'd, appointed a Committee of four Cardinals and Divines in June 1712, to transact that Affair. Upon this Father *Quesnel* wrote a Letter to his Holiness, to desire that he might be admitted to justify himself, and that the Propositions which were objected against might be communicated to him, that so he might either retract or explain them. This Letter was sent to Rome on the twenty second of July following, and also a second time on the twenty second of September in the same Year, to which the Pope return'd no Answer.

At length the famous Constitution, *Unigenitus Dei filius*, came out, dated Sept. 8. 1713. It condemns Father *Quesnel's* Book, and a hundred and one Propositions, which are extracted out of it, under twenty four or twenty five Characters, which the Pope does not apply to any particular Proposition. His Holiness there likewise condemns all the Treatises made or to be made in Defence of the Book.

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The hundred and one Propositions condemn'd by this Bull, relate to some important Points of Religion ; concerning Grace ; the Difference between the two Covenants ; God's willingness to save all Men ; the Love of God, or Charity, oppos'd to a servile Fear of Punishment ; the Church ; the reading of the holy Scripture ; unjust Excommunications, and some other Points. The King referr'd the Examination of this Constitution to an Assembly of Bishops held at *Paris*, in 1713, and 1714.

It appearing that all the Propositions condemn'd by the Bull did not deserve Condemnation, because there are several of them to be found in the Fathers, these Prelates were above three Months in examining the Constitution, and judg'd it proper to draw up a Pastoral Instruction to explain it. However forty of them, in a general Assembly held Feb. 1. 1714, did at last declare that they accepted this Bull. Nine Bishops of the Assembly refus'd to accept of it simply and barely, or even of the Explications given in the Instruction ; and determin'd to desire Explications of the Pope, thinking this Conduct more respectful than to give Explications of it themselves, as the forty had done : for tho' those forty had writ to the Pope that they had accepted his Bull simply and without reserve, yet at the same time they gave Explications of it to him by a Pastoral Instruction. The King's Letters Patent, dated at *Versailles* Feb. 14. 1714, for the Publication of this Bull, were not thus registered in the Parliament of *Paris*, and in the other Parliaments, but with several Modifications and Restrictions.

The Bull was afterwards sent by the King to the Faculty of Divinity of *Paris*, and there excited great Troubles ; but his Majesty, by two Letters Mandatory, order'd it to be registered in the Registers of the Faculty. The Opinion which prevail'd in the Assemblies of the Faculty of March 1. 3. and 5. 1714, was that it should be registered with the two Letters Mandatory, to obey the King, without speaking of the Reception of it ; but the Syndic (*M. de Rouge*) thro' Treachery, which he has since been convicted of, drew up the Resolution quite after another manner, and signified that the Faculty had determin'd, that they ought

to receive the Bull with all manner of Respect, and that they adopted the Doctrine.

The Cardinal *de Noailles* and several other Bishops seeing the Consequences of this Bull, and judging the Explanations of the Pastoral Instruction to be insufficient, remonstrated that they could not receive the Constitution, till the Pope should explain himself in a manner capable of entirely securing the Doctrine, Discipline, Morality and Liberty of the Schools, the Rights of the Bishops, and the Liberties of the Church of *France*.

The King was resolv'd to oblige by a Declaration all the Bishops of his Kingdom to receive the Bull. His Majesty's Death prevented the Execution of his Design, and several Bishops openly oppos'd the receiving of it.

The Faculty of Divinity of *Paris* declar'd Decem. 2. 1715, and Jan. 4. 1716, that they had not receivd the Constitution; and that the pretended Decree of March 5. 1714, which would make the World believe that they had accepted the Bull, was false and supposititious. Several Universities, Chapters, and private Persons declar'd against it. The Bishops of *Mirepoix*, *Sent*, *Montpellier*, and *Boulogne*, appeal'd from the Bull to a future General Council, by an Act of March 5. 1717. And the same Day the Faculty of Divinity of *Paris* adher'd to their Appeal. This Example was follow'd by some other Bishops, by a great many Universities, Chapters, Curates, and other Ecclesiasticks. At last the Cardinal *de Noailles*, after having tried all other ways of Accommodation, appeal'd by an Act of April 3. 1717, publish'd October 3. 1718. The Chapter of his Metropolitan Church, and the Faculty of Divinity of *Paris* adher'd to his Appeal by an Act of Oct. 8. 1718, and the Faculty even appeal'd in his Name. The University of *Paris* made the same Appeal by an Act of October 5. the same Year. Several other Bishops did likewise daily appeal from the Constitution *Unigenitus*, not to mention a very great Number of considerable Communities of the Kingdom of *France*.

In other Countries they were generally silent: If some Universities or Bishops made any Motion for receiving the Constitution, this was done without Examination, upon the false Supposition of the Infallibility of the Pope, and

and in the Countries of the Inquisition, where the Bishops take no particular Cognizance of what relates to Faith.

At last the Pope, who had congratulated the forty Bishops upon their absolute and indefinite Obedience to the Constitution, by a Brief of *March 7. 1714*, and who from the Year 1706, had declar'd to them that they ought to learn to obey and execute, and not to judge, publish'd a Letter at *Rome*, on *September 27. 1718*, address'd to all the Faithful, by which he condemns all those, of what Dignity or Quality soever, who will not pay an entire Obedience, *omnemodam Obedientiam*; to his Constitution *Unigenitus*, and separates himself from Communion with them.

This Letter being come to *France*, the Parliament of *Paris* and the other Parliaments order'd it to be suppress'd; the University of *Paris* appeal'd to a future Council; and the Faculty of Divinity there, being particularly concern'd in this matter, upon the account of a Decree of the Inquisition, made at *Rome* on *Feb. 16. 1718*, by which the Pope suspended their Privileges, tho' they did not hold them of the Popes, appeal'd likewise from that Decree to a future Council.

The several Bishops were brought over to the Opinion of the Cardinal *de Noailles*, and others endeavour'd after an Accommodation, yet some persisting in their Acceptance of the Constitution, which they suppos'd to be absolute and unconditional, issu'd Mandates in which they order'd the Bull to pass for a Rule of Faith.

The Parliaments assembled upon the Declaration of the King, *October 7. 1717*, which enjoins Silence about this matter, order'd those Mandates to be suppress'd. Thus these Things stand at present; I pray God that these Troubles may soon end, to the Protection of Truth, and the maintenance of Charity.



## C H A P. XXXIII.

*The Censures of the Faculties of Divinity at Rheims, Paris, and Nants, against the Propositions of a Doctor of Divinity; with the Declaration of the Faculty of Paris, concerning the Love of God.*

JOHN Baptist le Roux, Doctor in Divinity of the Faculty of Paris, Professor of the Chair of Divinity, founded at *Rheims* by *Fournier*, and admitted into the Faculty of *Rheims*, having in the Year 1714, both by word of Mouth, and in his Treatise concerning Penance, taught several Propositions contrary to sound Doctrine, in relation to the Necessity of the Love of God and of Charity in the Sacrament of Penance, and reduc'd all the Dispositions necessary to obtain Remission of Sins in the Sacrament solely to servile Fear; having likewise impugned the Necessity of the great Commandment of the Love of God, and that of the Love of our Neighbour; the Faculty of Divinity of *Rheims* being inform'd thereof by their Syndic Nov. 5. 1715, appointed four Deputies to read and examine the Treatise of the Sieur *le Roux*, and to make their Report of it to the Faculty; they did so in a Meeting of December 2. and presented to the Faculty nine Propositions taken from that Treatise, which they judg'd worthy of Censure. A Table of those Propositions being printed and distributed to all the Doctors, the Faculty met on Jan. 2. 1716, and having cited and heard M. *le Roux*, who gave them some Hope of Satisfaction, deferr'd proceeding to the Censure till the 14th of the same Month; and the Professor not being willing to retract the nine Propositions inform'd against by the Deputies, the Censure was confirm'd on Jan. 17. The Sieur *le Roux* was so far from retracting, that he drew up a Defence of his Propositions.

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Tho the Doctors of the Faculty of Divinity of *Rheims* had that Regard to that of *Paris*, as not to give M. *le Roux* the Title of Doctor in Divinity of the Faculty of *Paris*; yet M. *Ravechet* the Syndic, having heard what had pass'd at *Rheims*, thought it his Duty to inform the Faculty of Divinity of *Paris* of it; which he did in the Assembly of Feb. 1. 1716. On the 10th of the same Month the Faculty appointed Deputies upon this Affair. During this time the Syndic of *Rheims* sent to the Syndic of *Paris* the Writings of the Sieur *le Roux*, who appear'd in Person in the Assembly of the Faculty of Divinity of *Paris*, held March 2. in which he explain'd his Doctrine, as well by word of Mouth, as by a Writing which he laid upon the Table, with a Copy of his Book, to which he had made Remarks. He then publickly declar'd, that he submitted himself to the Judgment of the Faculty of Divinity of *Paris*, his Mother. By the Advice of the Deputies, after having three times cited M. *le Roux*, the Faculty proceeded during twelve Meetings to examine the Propositions extracted from his Book. Out of a hundred and thirty one Doctors then present, 127 were for the Censure; the other four were against it, but none of them dar'd to defend the Propositions of M. *le Roux*; so that in the Assembly of July 16. the Advice of the Deputies was approv'd of, and some Observations were added, made by particular Doctors. It was order'd, that the Deputies should draw up this Censure, with a Declaration of the Doctrine of the Faculty, contrary to the Propositions censur'd, and that they should prefix a Preface to the Censure. This Resolution was confirm'd on the 20th of the same Month, and read with the Declaration. At length the Preface was read and approv'd of in the Assembly of Sept. 1. 1716.

There are two Things in this Judgment; First, the Censure of the erroneous Propositions of M. *le Roux*; and Secondly, the Declaration of the Faculty of Divinity of *Paris*. It is not necessary to speak of the first; but as to the Second, which may serve for the Instruction of all Christians, it will be proper to insert it here. It is express'd in these Terms:

After having dissipat'd the darkness of Error, to the end that the Truths of Christianity may be explain'd and preserv'd in their Purity, the sacred Faculty hath judg'd it proper to declare what is her Doctrine concerning the matter in debate; a Doctrine which she has receiv'd from her Fathers, and which she is firmly persuaded she ought to defend, and teach to those of her Body.

I. She teaches, That we ought continually to represent to the Mind of Christians, that, as S. *Augustin* writes, this Law of the Love of God was establish'd by Divine Authority : *Thou shalt love thy Neighbour as thy self: And, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind:* to the end that we might refer all our Thoughts, all our Life, and all our Mind to Him, who himself gives us that which we give to him. When he commands us to love him *with all our Heart, with all our Soul, and with all our Mind*, he has left no Part of this Life which ought to be void of his Love, and gives us no room to desire the Enjoyment of any thing else : But she teaches us, that when the Thought of loving any thing else comes into the Mind, the Heart should immediately divert it towards the Object, to which all the Impetuosity of our Love ought to be carried with a rapid Course.

II. That even the supernatural Fear of Hell, tho it be good and useful, does not exclude the Affection to Sin, and does not suffice in respect of adult Persons, to justify them even in the Sacraments of Penance and Baptism : but that besides this Fear, and the Act of Faith and Hope, we must have a Love of God, by which we begin to love him *as the Source of all Righteousness*; as the Council of Trent teaches.

III. That this Love tends towards God, both as he is infinitely good in himself, and as he is our sovereign Good ; two Motives which comprehend Charity, which is the third Theological Virtue. This Truth is clearly contain'd in the Scripture, and the Fathers have taught the same.

IV. That it is by this Love alone that our Will turns towards God, and is turn'd away from the Creatures.

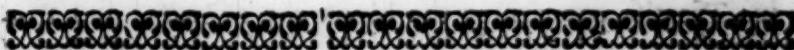
V. That

V. That the Love of God above all things, which is an Act of Charity, at least of Charity commenc'd, is requir'd in the Adult, to receive Remission of their Sins, in the Sacraments of Baptism and Penance.

VI. Finally, the Faculty teaches, that if Contrition happen to be render'd perfect by Charity, and to reconcile a Man before he actually receive the Sacrament of Penance, yet this Reconciliation is not to be attributed to Contrition without the Vow of the Sacrament which is included in it.

*Given in the Assembly of the Sacred Faculty, July 23.  
and confirm'd August 1. 1716.*

The Faculties of Divinity of *Rheims*, *Nants*, and *Caen*, adopted the Censure and Declaration of the Faculty of Divinity of *Paris*, and congratulated her by Letters, for having not only proscrib'd Error by their Censure, but also for having establish'd the Truth by an authentick Declaration.



## C H A P. XXXIV.

### *Of the Authors of the Seventeenth Century.*

THIS Century has produc'd an infinite multitude of Authors; but I shall only mention the most considerable of them. There were excellent Writers of all Kinds. The Doctrine, Discipline, History and Morals of the Church, were never treated with more Learning, Force, and Excellency. The preceding Centuries produced but a small Number of learned Men, who commonly excell'd but in one kind of Learning, and the common Divines had no great Extent of Knowledge. But in this we have several learned Men of the first Rank, and the half-learned knew a great deal more than the most

learned in the preceding Centuries. In this Century they excell'd in all the Parts of Ecclesiastical Knowledge, and the weakest had a general Notion thereof.

In the beginning of this Century, Cardinal *Baronius* was an Ornament to the *Romish Purple* by his Merit, and enrich'd the Church by his great Work of Ecclesiastical Annals, which surpasses all the Ecclesiastical Histories which had appear'd till that time. It were to be wish'd, that he had not enlarr'd so much in Controversies, that he had not shewn so much Partiality for the Court of *Rome*, and that he had tied himself more down to Criticism and Chronology; however, this does not hinder his Work from being very fine and very useful. *Baronius* was born in 1538 at *Sora*, an Episcopal City in the Territory of *Labour*, in the Kingdom of *Naples*. He enter'd into the Congregation of the Oratory newly instituted in *Italy* by *S. Philip Neri*. He erected some Monasteries, and was made General of the Congregation after the Resignation of the first Institutior. Pope *Clement VIII.* created him Cardinal in 1596. After the Death of this Pope, he had thirty Votes for the Pontificate; but the King of *Spain* excepted against him, upon the account of his Treatise concerning the Monarchy of *Sicily*, and strenuously oppos'd his Election. He died on the last Day of June 1619. Besides these Annals, he wrote learned Notes upon the *Roman Martyrology*, and other Works.

There was at the same time a Priest of the same Congregation, call'd *Antonius Gallonius*, who died two Years before *Baronius*, who distinguish'd himself by the Discoveries he made about the Sufferings of the Martyrs, upon which he compos'd a Work. *Jerom Vecchietti*, a very able Mathematician, publish'd a most exact Chronological Work in the Beginning of this Century, which he entitled *The Primitive Year*: His Book was order'd to be burnt by Order of the Inquisition, and the Author was condemn'd to the Prisons of the Inquisition, whither he voluntarily went, pass'd the rest of his Days, and died at near eighty Years of Age. This Treatise of his was refuted by *Marcus Antoninus Capellus*, a Brother *Minor*; who likewise wrote a Treatise concerning the Primacy of the Pope against the Pretensions of the King of *England*.

*Luke*

*Luke Castellini*, a Brother Preacher, succeeded in another Kind of Learning, viz. in the Canon-Law, and wrote Treatises about the Election of Prelates, and the Canonization of Saints. *Didatius Alvarez* and *Thomas de Le-mos*, great Divines of the same Order, acquir'd much Reputation in the Disputes of the Congregation *de Auxiliis*, under *Clement VIII.* and *Paul V.* Both of them have left Works concerning Grace and Predestination, according to the Principles of the *Thomists*. On the other Hand *Ludovicus Molina*, a Spanish Jesuit, wrote a Book in defence of his System, That Predestination to Glory is made in View of Merits ; that there is a middle Knowledge ; and that the Grace of the present State is subjected to Free-Will. *Peter Paul Sarpi*, commonly call'd *Fra-Paolo*, a Venetian, did, in the Beginning of this Century, maintain the Cause of that Republick by divers Writings against the Pope's Interdict ; he likewise composed other Works, such as the History of the Inquisition, a Treatise of Benefices, (which others attribute to *Fra-Fulgentio*) and his History of the Council of Trent ; in opposition to which, Cardinal *Pallavicini* wrote another History. *William and John Barclay*, Lawyers, defended the Sovereignty of the Kings of France as to Temporals, against *Bozzius*, *Bellarmin*, and other Italian Authors. I have already mention'd *Edmund Richier*, of *Paris*, who maintain'd the same Cause, and the Authority of Councils above that of the Pope. To these we must join *Simon Vigor*, Counsellor to the great Council, who likewise publish'd some Writings concerning the Authority of Councils. *Peter Morin*, a *Parisian*, who liv'd long in *Italy*, labour'd usefully for the Church, in publishing the Greek Version of the *Sep-tuagint*, which was printed at *Rome* in 1578. He compos'd an excellent Treatise concerning the Use of the Sciences, several other small Works, both curious and learned, and Letters full of Learning. *Robert Bellarmine*, a Jesuit born at *Montepulciano*, a City of *Tuscany*, who enter'd into the Society in 1560, was call'd to *Rome* in 1576, by *Gregory XIII.* and made Cardinal by *Clement VIII.* in 1599, is one of the ablest and most famous Controvertists we have. He wrote a Body of Controversies which many Protestants attack'd, as the

Book they were most afraid of. He likewise compos'd Commentaries upon the Psalms, Sermons, and several little Pieces of Morality and Devotion. *France* may produce another Controvertist to match him, who was not less learned than he, and who was yet more eloquent ; and that was Cardinal *James Davi du Perron*. He had been educated in the pretended Reformed Religion ; and having abjur'd it, he became one of the most zealous and most formidable Enemies of the *Hugonots*. He had thorowly studied the Languages, profane Sciences, and Ecclesiastical Antiquity ; and wrote well both in Prose and Verse. He labour'd earnestly for the Conversion of the pretended Reformed, and had the greatest Share in the Instruction of *Henry IV.* who made him Bishop of *Evreux*. He was sent to *Rome* with *d' Ossat*, to manage the Reconciliation of that Prince. On his Return, he had a famous Conference at *Fontainbleau* with *du Plessis Monnay*, in presence of the King ; in which he convicted that Calvinist Gentleman of several Falsifications of Passages, which he had quoted in his Book concerning the Mass. He was made Cardinal in 1604, and made several Journeys to *Rome* about the Affairs of *France* ; and died on the 5th of September 1618, aged sixty three Years. He left behind him a large Controversial Treatise concerning the Eucharist, a Reply to the Answer of the King of Great Britain, upon divers controverted Points, and several French Poems. Among the Works of the famous and learned *Justus Lipsius*, a Fleming, there are none but his Books concerning the Cross that have any Relation to the History of the Church. The first Jesuits recommended themselves by their learned Writings, especially upon the Holy Scripture. *Nicolas Serarius*, who was born in the Diocese of *Metz*, and enter'd into the Society in 1572, is without contradiction one of the most learned Men of that Time for his Criticism upon the Holy Scriptures. He wrote *Prolegomena* upon the Holy Scripture, which are very much esteem'd, and compos'd learned Commentaries upon several Books of the Old and New Testaments, as also little Pieces of Criticism and Controversy that are full of Erudition. *Benedict Pereyra*, in Latin *Perrerius*, a Spanish Jesuit, who died in 1610, has

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shewn much Learning in his huge Commentary upon the Book of *Genesis*. To these two we must join several other Jesuits who died towards the End of the preceding Century, or in the Beginning of this. *Francis Ribera*, who died in 1591, whose Commentary upon the Minor Prophets is valued in a particular manner. *Emanuel Sa*, the shortest Commentator on the whole Bible. *Johannes Baptista Villalpandus*, whose Commentary upon *Ezekiel* passes for a Master-piece. *Benedictus Justinianus*, Author of the long Commentaries upon S. Paul's Epistles, and upon the Canonical Epistles. *John Mariana*, who wrote judicious Notes upon the Books of the Old Testament. *John Lorinus*, whose Commentaries are very diffuse. *James Tirin of Antwerp*, who has collected in his abridg'd Commentary upon the Scripture all the best Things he found in other Commentators. *Cornelius a Lapide*, whose Commentaries upon the whole Scripture are as large as those of *Emanuel Sa*, and as those of *Tirin* are short. Those of *John Pineda*, upon *Job*, and the Books of *Solomon*, are almost as diffuse. *James Bonfrerius*, who in my Opinion is the Person who has observed the best Method, and who is the most exact and just in his Explications of the Holy Scripture. His *Prolegomena*, tho they be short, are yet very full; and his Commentaries upon the Pentateuch, the Books of *Joshua*, *Judges*, and *Ruth*, are solid, I shall conclude this Catalogue with *John Stephen Menochius*, Son to the famous Lawyer *James Menochius*, who has written a literal Commentary upon the Holy Scripture, in which he joins Perspicuity and Solidity with Brevity. Other Jesuits did likewise excel in other Kinds of Writing, such as *Frontou du Duc* and *André Schoth* for their Versions of the Greek Fathers: *Anthony Possevin* for Libraries: *John Gretser*, in the Study of Ecclesiastical Antiquity. This last wrote very much both in Controversy and Criticism. He labour'd much upon the Cross after *Justus Lipsius*, and has given us Homilies of the Fathers upon that Subject. He likewise treated of other curious Matters, and particularly of the Ceremonies of Funerals. *Martin Becanus*, a Jesuit of Flanders, applied himself in a particular manner to Divinity and Controversy. He has left us a very short, clear,

clear, and methodical System of Scholastick Divinity. The Faculty of Theology of *Paris* did also produce great Divines in the Beginning of this Century. *Francis Feuardent*, a *Cordelier*, who has given us an Edition of the Works of *S. Ireneus*, with long controversial Notes, did also write Commentaries upon the Holy Scripture, and abundance of controversial Works. *Nicolas Coeffetau*, a *Dominican*, who died Bishop of *Marseilles* in 1623, wrote a Treatise of Monarchy in the Church against the Ecclesiastical Republick of *Antonius de Dominis*. He likewise answer'd a Treatise of the King of *Great Britain's*, and compos'd divers other Works of Controversy. *John Fillesac*, who died Dean of the Faculty of Divinity at *Paris* in 1638, was a long Time one of its greatest Ornaments; he compos'd several Works relating to Ecclesiastical and Profane Matters, full of Learning. *Arnaud de Pontac*, Bishop of *Bazas*, an eloquent Man, skill'd in the Languages, and a good Divine, who died in 1605, was an Ornament to the Church of *France* by his learned Productions. He publish'd an Edition of the Chronicon of *Eusebius*, a Commentary upon the Prophet *Obadiah*, and wrote a Controversial Work against the Book of *du Plessis Mornay*. We ought to place in the Number of our learned Frenchmen of the first Rank, *Nicolas de Fevre*, Preceptor to *Lewis XIII.* who tho he has left us only some small Pieces, yet contributed to many Works of the most learned Men in *Europe* by his Counsels, and by the Helps he afforded them. *John Savaron*, whom *M. Bignon* justly calls *Arvernorum & Praes & Decus*, because he was a Native of *Clermont*, President of the Presidial of *Riom*, and who did Honour to his Province by his singular Merit, has given us an Edition of *Sidonius Apollinaris*, with a learned Commentary, and some little single Treatises full of Learning. *Gabriel de Laubespine*, who was made Bishop of *Orleans* in 1604, and died in 1639, is the first who gave a just Plan of the antient Discipline of the Church, as to the Sacraments of Penance and the Eucharist, and other antient Rites; as may be seen in his Ecclesiastical Observations written in *Latin*, in his *French* Book of the antient Polity of the Church, about the Administration of the Sacraments, in his Notes upon the

Canons

Canons of several Councils, upon some Places of *Tertullian's Works*, and upon the Books of *Optatus Milevitanus*, of which he gave an Edition. *William Estius*, a Doctor of *Louvain*, Chancellor of the University of *Doway*, who died in 1613, is own'd by all the World to be the best Commentator upon the Master of the Sentences, and on the Epistles of *S. Paul*, who has appeared to this Day. In *Italy* Cardinal *Frederick Borromeo*, Archbishop of *Milan*, founded a famous Library in that City; and that it might not remain useless, he pitch'd upon able Men, to whom he gave Subjects to write upon. Of this Number were *Joseph Vicecomes*, who studied the Rites of the Sacraments of Baptism, Confirmation, and the Mass, upon which he has left us very curious and useful Treatises. *Bernardinus Ferrarius*, who composed Treatises upon the antient Manner of Preaching, upon the Use of Ecclesiastical Literature, and upon the Declamations of the Antients. *Frederick Borromeo* himself wrote a Treatise *De Episcopa concionante*. *Francis Collius*, who was of the same College, made choice of a very singular Subject, viz. concerning the Salvation or Damnation of several Heathens; and wrote a large Treatise upon that Subject, *De Animabus Paganorum*. In *Spain*, *Thomas Maluenda*, a *Dominican*, had good Success in a new literal Translation of the Text of the Old Testament; and in two Treatises, the one concerning Antichrist, and the other concerning the terrestrial Paradise. *Heribert Rosweide* of *Utrecht*, a *Jesuit*, labour'd usefully upon the Martyrology, and wrote Lives of the Fathers of the Desarts. *Augustin Torniel* a *Barnabite*, happily clear'd up several Difficulties in the Chronology and History of the Old Testament in his Annals. *Angelo Rocca*, an *Italian*, an *Augustin Friar*, was employed by Pope *Sixtus V.* to labour at the Editions of the Bible, of the Councils and Fathers. Besides, he wrote some other curious Treatises, such as those concerning the Communion of the Pope, concerning Bells, a Library of Divinity, and of the Holy Scripture, and several other small Pieces. *Fortunatus Schaccus*, of the same Order, caus'd a fine *Hebrew* and *Latin* Bible to be printed at *Venice* in 1607, with the *Chaldaick Version* and Paraphrase. *Urban VIII.* made him Sacrist of his Chappel, which

which Post *Schaccus* enjoy'd fifteen Years ; but having been remov'd from it, he retir'd to *Fano*, where he died about the Year 1640, aged seventy Years. He compos'd a Work full of Learning upon sacred Oils and Ointment, a Treatise concerning the Canonization of Saints, and some Theological Questions. *Peter Arcadius*, a Greek of the Isle of *Corfu*, did likewise flourish in *Italy* in the Beginning of the XVIIth Century. He was very fond of the Opinions and Communion of the *Latins*, and a great Adversary of the *Lutherans* and *Calvinists*. In this Temper he wrote a Treatise concerning the Agreement of the *Eastern* and *Western* Churches, touching the Administration of the seven Sacraments, and some other Treatises against the *Greeks*. These are the principal Authors who flourish'd in the Beginning of this Century, till towards the Year 1630, or 1640.

The following Years are no less fruitful in excellent Authors. We may justly place in that Number the Learned *Peter de Marca*, of an illustrious Family of *Bearn*, who, after having long followed the Law, and been Counsellor and President to the Parliament, and to the Council of *Pau*, devoted himself to the Church, and was made Bishop of *Conferans*. He obtain'd Bulls for it, after long Delays, in 1648. He did not reside much in his Diocese, being continually employ'd by the Court about Negotiations in *Catalonia*. For a Reward he was made Archbishop of *Toulouse* in 1652. He was afterwards a Member of most of the Assemblies of the Clergy. He was made Counsellor of State, and employ'd in divers Negotiations. In fine, he was made Archbishop of *Paris* in 1662, after the Cardinal *de Retz* had made his Resignation : But he did not enjoy that Archbischoprick ; for he died on the 29th of June 1662, three Days after having receiv'd the Bulls for his Translation from the Archbischoprick of *Toulouse* to that of *Paris*. He was very learned in the antient Canon Law, and in Ecclesiastical History. His principal Work is his Treatise concerning the Agreement of the Priesthood and the Empire, which he compos'd upon occasion of the Book of *Optatus Gallicus*. Besides, he publish'd Dissertations upon the Fifth Council, upon the Primacy of *Lions*, upon the Antiquity

quity of the Churches of Gaul, and upon Bertram's Book. After his Death other Dissertations were printed concerning the Genealogy of Jesus Christ, concerning the *Magi*, the Primacy of S. Peter, the Difference of the Clergy and Laity, *Jure divino*, the antient Collection of Canons, and some other Points of History. There were likewise two Dissertations publish'd concerning the Eucharist, the Mass, the Patriarchate of Constantinople, Penance, and Marriage : and, in fine, M. *Baluze* publish'd some Discourses of M. *Marca* about the Bounds of Spain, towards Catalonia and Rousillon, which he entitled *Marca Hispania*. M. de *Marca* join'd to his profound Erudition a great Beauty of Genius, and an admirable Facility of treating Matters just as he pleas'd. He was a great Politician, a good Lawyer, a learned Divine, and an able Critick. The Cardinal *de Richlieu* has shewn us that the deepest Politicks are not incompatible with Ecclesiastical Learning, if the Controversial Works which go under his Name are really his. Father *James Sirmond*, a Jesuit, was one of the great Ornaments of this Century. He was of *Riom* in *Auvergne*, and enter'd into the Society of the Jesuits in 1576, and died in 1651. He oblig'd the Publick with several Works of antient Authors, to which he added learned Notes, and wrote particular Dissertations upon different Subjects of History and Discipline. The Contest about the Extent of the Suburbicarian Provinces and Churches, makes the Subject of some of those Dissertations. That concerning the History of the *Predestinarians* is handled in a particular Dissertation. He had a Dispute with Father *Petau*, his Fellow-Member of that Society, about the Council of *Sirmich*; upon which he wrote a Dissertation, and set forth a Paper concerning the antient Use of unleven'd and leven'd Bread in the Eucharist; in which he maintains, That in antient Times the *Latin* Church made use of leven'd Bread in the Celebration of the Eucharist. He was the first that maintain'd that S. *Denis* the *Areopagite* was different from St. *Denis* the Apostle of *France*. Father *Denis Petavius*, in Latin *Dionysius Petavius*, a Jesuit, whom I have just mention'd, was likewise in the first Rank of Learned Men, although he was not so polite as Father *Sirmond*. He understanded the *Hebrew*, *Greek*, and *Latin*, well. He had studied

studied Chronology long ; and having perused the Learned Works of *Scaliger* upon that Subject, he endeavour'd to correct and refute him. The Fruit of his Studies was his Book concerning the *Doctrine of Times*, which passes for a Master-piece in the Kind. He published an Edition of the Works of S. *Epiphanius* aad *Synesius* with Notes, and then entered upon the Disputes concerning Grace and publick Penance. He had likewise some Differences with *Salmasius* and *Rigaltius*, and even with Father *Sirmond* ; and at last begun a great Work concerning Theological Doctrines, of which he has left us Treatises concerning the Attributes of God, the Trinity and Incarnation. He died on the 7th of December 1652, aged sixty nine Years. *Nicolas Rigaltius*, whom I have just mentioned, was a very learned Man. He made Editions of the Works of *Tertullian* and S. *Cyprian*, with Notes ; and compos'd several Critical Works. He died at *Toul* in 1652, or 1653. Father *John Morinus*, of the Congregation of the Oratory, equal'd Father *Petau* in Theological Learning, and surpass'd him in the knowledge of the Oriental Tongues. He was born at *Blois* of *Hugonot* Parents, and was converted by the Cardinal *du Perron*. He gave an Edition of the Version of the LXX, and labour'd much upon the *Samaritan Pentateuch*, which he caus'd to be printed in the Polyglot of M. *Jay*. The Preference which he gave to the Version of the LXX, and the *Samaritan* Text over the *Hebrew*, engag'd him to write Dissertations upon that Subject, upon which he had Disputes with the famous *Simeon de Muis*, Royal Professor of the *Hebrew*, who has given us an excellent Commentary upon the *Psalms*. *Morinus* applied himself earnestly to the Discoveries of the antient Rites of Penance and Ordinations, and has left us two valuable Works upon those Subjects. We have also some posthumous Works of his. He died in 1659, aged sixty eight Years. The famous *Jerom Bignon*, Advocate-General of the Parliament of *Paris*, a Man of rare Abilities and singular Probity, did great Services to the Church and State. To the learned Men we have already mention'd, we might join your *Casaubons*, your *Salmasius's*, your *Scaligers*, and your *Grotius's*, who equal'd or surpass'd them in Learning,

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if they had not had the Misfortune to die out of the Communion of the Church of *Rome*. However, this did not hinder them from writing very learned and very useful Works, in Chronology, Morality, Points of Criticism, and upon the Holy Scripture. Father *John Fronneau*, Regular Canon of *S. Genevieve*, and Chancellor of the University of *Paris*, had his particular Merit, both for writing well, and handling singular Subjects. *Anthony Godeau*, Bishop of *Vence*, has enrich'd the Church with his Christian Poems, and compos'd an Ecclesiastical History in *French*. *John Bollandus*, a Flemish Jesuit, undertook to continue the Collection of the Acts of the Saints, which had been begun by *Heribert Rosweide*. *Godfrey Henschenius* and *Daniel Popebroch*, and after them some other Jesuits, prosecuted that immense Labour. Almost all the Authors I have hitherto mentioned flourish'd before 1650. Those that follow were better known since 1650. *Luke Holstenius* of *Hamburg*, and *Leo Allatius* of the Isle of *Chio*, both Keepers of the *Vatican Library*, were very learned Men; the former in Ecclesiastical and Profane Antiquity, about which he has left us exact and curious Treatises; and the latter in the Knowledge of the Doctrines and Rites of the ancient and modern *Greeks*, which he has thorowly handled in his Work of the perpetual Consent of the *Greek* and *Latin Churches*. He has likewise published several Works of the *Greeks*, and written several Learned Dissertations. The former died in 1661, aged sixty five Years, and the latter in 1669, aged eighty three Years. The learned and pious Cardinal *Bona*, who died in 1674, instructed the Learned in his Books of Psalmody and of the Liturgy, and edified the Simple by his devotional Pieces. Dr. *John de Launoi* deserves a considerable Rank amongst the Divines of *Paris*, for the great Number of Works which he made publick, and the Subjects which he handled. In several of them he maintain'd the Opinions of the Faculty of Divinity of *Paris* relating to the Authority of Councils, and the Fallibility of the Pope, against the Court of *Rome*. He discover'd the Falsity of several Histories of Saints, as the Arrival of *S. Denis* the *Areopagite* at *Paris*, and that of *Mary Magdalen* in *Provence*.

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He shew'd the Spuriousness and Nullity of several pretended Privileges of Monks. He defended the Rights of Curates, treated of Sacraments and Rites, examin'd divers Points of Criticism ; and wrote a Book against Simony, in which he pelts the Annats. There are many Quotations in all his Works. He was born in 1603, at *Valogne* in the Diocese of *Coutance*, and died on the 10th of *March* 1678. We may compare to him the Jesuit *Theophilus Raynaud*, who likewise wrote a prodigious Number of Books full of Quotations, which make ten Volumes in *Folio* ; but which are not near so useful nor so judicious as those of *M. de Launoy*, with whom he had some Skirmishes. *Theophilus* died on the last Day of *October* 1663.

We are now come down to those Authors who are commonly called *The Gentlemen of Port-Royal*. Those polite Writers (besides a prodigious Number of Works about Predestination, Grace, and other Questions occasioned by the Disputes touching *Jansenius's Book*) have compos'd several Controversial, Historical, and Moral Works. One of the chief of them was *Robert Arnaud d' Andilly*, Son to *Anthony Arnaud* Advocate to the Parliament of *Paris*, who pleaded against the Jesuits in 1594. *Robert Arnaud*, after having had several considerable Employments at Court, did in 1644 retire into the Abbey of *Port-Royal des Champs*, which was then vacant, as I said before. He died there in 1674, aged eighty six Years. During his Retirement he gave himself entirely to translate Books of Devotion, such as, the Ladder of *S. John Climacus*, the Confessions of *S. Augustin*, the Lives of the Hermite Fathers, the Works of *S. Theresa*, and those of Father *John Avila*, &c. He undertook and finish'd *Josephus's History*. *Anthony le Maitre*, Advocate to the Parliament, and Nephew to *Robert Arnaud* by his Mother *Catherine Arnaud*, who had already retir'd to *Port-Royal* in 1637, did likewise employ himself in translating the Works of the Fathers, and wrote the Life of *S. Bernard*. He died in 1658. They were in great Friendship with *John du Verger de Haranne*, Abbot of *S. Cyran*, Director of the Nuns of *Port-Royal* at *Paris*, who wrote a System of Divinity in a familiar

miliar manner, and other small Treatises of Devotion, and whose Devotional Letters were collected and printed after his Death, which happen'd in 1643. *Anthony Arnaud*, Doctor in Divinity, of the Faculty of Paris, Son to *Robert*, was of all those Writers the Person who publish'd the greatest Variety of Works. He was born on the 6th of February 1612, and liv'd to 1694. He is Author of the Book concerning frequent Communion, and of the first Writings that appear'd in France for *Jansenius's* Book, and maintain'd that Cause to his Death by a multitude of Writings. The Perpetuity of the Faith of the Catholick Church as to the Eucharist, a considerable Controversial Work, appeared under his Name. He had long for his Companion *Peter Nicole*, Batchelor in Divinity, who also wrote much both in Latin and French for the Jansenian Cause; and for his own Share published some Controversial Treatises, entitled, *Prejudices, The Unity of the Church, The Calvinists convicted of Schism, Essays of Morality, and a Treatise of Prayer*. He was born at *Chartres* in 1625, and died at *Paris* in 1695. *Isaac le Maitre*, known by the Name of *Saci*, was one of those who wrote with the greatest Purity at *Port-Royal*. He died in 1684, aged 71 Years. He hardly applied himself to any thing else but Works of Piety. 'Twas he who translated the Office of the Church, and the Hymns in French Verse, and the Poem of *S. Prosper* in Verse and Prose. He is Author of the History of the Old and New Testaments by the Name of *Royaumont*, and of the Life of *Dom Barthlemy des Martyrs*, which was look'd upon as a Master-piece. He employed the last Years of his Life in revising and publishing, with moral Notes, the Version of the Holy Scripture, which *M. le Maitre*, the Advocate, had compos'd in his Retirement. *Blaise Paschal* was not at *Port-Royal*, yet he being *M. Arnaud's* Friend, he is placed amongst the Authors of *Port-Royal*. He was of a sublime Genius, and a Writer of the first Rank. After his Death his Thoughts about Religion were printed, which he design'd to make use of in the great Work he had conceiv'd. He was one of the greatest Mathematicians of his Time. He died when he was but thirty nine Years of Age, in 1662. We must

must likewise place in this Number *Claud Lancelot*, brought up in the Seminary of S. Nicholas du Chardonner, who retired to *Port-Royal*, upon his Acquaintance with M. de S. Cyran. It was he who labour'd at the fine Edition of the Bible of *Vitré*, and compos'd his *Latin*, *Italian*, and *Spanish* Methods, which are as valuable for their Order and Facility, as for the deep Skill of the Author in the Principles and Analysis of the Grammar of those Languages. He died Monk of S. Cyran at *Kimper* in 1695, aged 79 Years. *Godfrey Hermant*, Canon of the Church of *Beauvais*, after having as Rector maintain'd the Interests of the University of *Paris*, by divers Writings, and taken his Doctor's Degrees in the Faculty of Divinity of *Paris*, being found linked with the Doctors who stood up for M. *Arnaud*, was excluded the Faculty, and compos'd some Writings in Defence of *Jansenius*; but afterwards he publish'd Works in Ecclesiastical History, which were more faithful than any that had appear'd to that time, in his Lives of S. *Athanasius*, S. *Basil*, S. *Gregory of Nazianzen*, S. *Chrysostom*, and S. *Ambrose*. When he came to *Paris* in 1690, he died there suddenly on the 13th of July, towards the End of the 74th Year of his Age. *Claud de S. Martha*, a Priest of the illustrious Family of S. *Martha*, Confessor to the Nuns of *Port-Royal*, in the most ticklish Times, had all the Learning, and every thing else, that is necessary in order to write well; but his Infirmity hinder'd him from publishing any thing in his Life-time. After his Death, which happen'd in 1690, his Letters and Treatises of Devotion were publish'd. Nothing in History comes up to the Works of *Lewis Sebastian le Nain de Tillemont*, a Priest, who retired to *Port-Royal*, and applied himself to Ecclesiastical History, from the 20th Year of his Age. He died on the 10th of January 1698, aged sixty Years. He has left us the History of the Emperors down to *Anastasius*, and Memoirs in Ecclesiastical History to the VIth Century. There are five Volumes of the History of the Emperors, and fifteen Volumes of his Memoirs printed. Nothing can be added to the Accuracy of those Works. These are the chief Authors of the Books attributed to the Gentlemen of *Port-Royal*. There are others

thers yet alive, whom I shall forbear to say any thing of at present, saving to my self the Liberty of mentioning them, when I come to speak of living Authors.

The number of those Writers, whom they commonly call *de Port-Royal*, is not so great as is imagin'd, and as the many Works they have produc'd might give us ground to believe.

I shall now proceed to give an account of the principal Authors, who have flourish'd since 1650. We have seen in our own Days a great Number of learned Men, who have published excellent Works. One of the oldest of my Acquaintance was *Claud Joly*, Chantor of the Church of *Paris*, who died on the 15th of *January* 1700, aged ninety three Years, after having been sixty nine Years Canon, twenty nine Years Chantor, and fifteen Years Official. He publish'd some little curious Treatises upon uncommon Subjects, viz. upon the Recital of Canonical Hours, the Restitutions which great Men are oblig'd to make, the Assumption of the Virgin, and some Points of Morality. Father *Francis Combefis*, a Brother Preacher, very skilful in the *Greek Tongue*, has done great Service to the Publick by the Editions and Versions he has made of many of the *Greek Authors*. He died in 1679. *Valerian de Flavigny*, Doctor of the *Sorbonne*, and Regius Professor of *Hebrew*, a Man naturally lively, maintain'd the Authority of the *Hebrew Text*, in his critical Remarks upon the Preface before the Polyglot Bible of *la Jay*. Messieurs *Henry* and *Adrian de Valois*, Brothers, were both very learned; the former in Ecclesiastical History, and the latter in the History of *France*. The former procur'd to the Publick a very neat Edition of the antient *Greek Writers* of Ecclesiastical History, with a new, exact, and elegant Version, and learned Notes: And the latter publish'd three Volumes of *French Historians*, an Account of *Gaul*, and some other small Treatises. *Henry* died in 1676, aged seventy two Years; and *Adrian* in 1692, aged eighty nine Years. Father *Lupus*, an *Augustin Hermit*, Doctor of *Louvain*, who died in 1681, a Man of great Reading, has publish'd several Ecclesiastical Monuments, made Dissertations upon Councils, and wrote about Appeals from the Judgments of

of Bishops to the Pope. *John de Neercassel*, Bishop of *Castoria*, Vicar-General in *Holland*, who recommended himself by his Piety, and his Apostolical Labours, publish'd a Treatise about the Versions of the Scripture into the vulgar Tongue, and a Work entitled *Penitent Love*, to prove the Necessity of the Love of God in the Sacrament of Penance. One of the ablest Antiquaries and Criticks we ever had, is the famous *Charles du Cange*, who has left those learned Glossaries concerning the middle and barbarous *Latin* and *Greek*, and took care of the Edition of *Zonaras*, and the *Chronicon Paschale*. He died on the 13th of *October* 1688. *Dom Luc Dachery*, a *Benedictin* Monk of the Congregation of *S. Maur*, has enriched the Publick with abundance of Monuments, which he collected in thirteen Tomes, which he entitled *Spicilegium*. He was one of the first learned Men that his Congregation produc'd. He died in 1685, aged 76 Years. *Henry Norris*, an *Augustine*, Library-Keeper to the Great Duke of *Tuscany*, and afterwards of the *Vatican*, and at last made a Cardinal by *Innocent XII.* was one of the ablest Men that ever wrote of Church History. His History of *Pelagianism* is a Proof of this; and his Treatise concerning the Year and Epochas of the *Syromacedonians* shews how much he was conversant in ancient profane History, and in the Science of Medals. He died in *February* 1704. I shall not enlarge upon the Praises due to *Benigne Bossuet*, Bishop of *Meaux*, nor upon the great Number of his Writings. I shall only mention that he died in *April* 1704. There was another Bishop of *France*, very well known, and of uncommon Merit, *Gilbert Choiseul de Plessis Pralain*, first Bishop of *Comminges*, and afterwards of *Tournay*. He compos'd an excellent Work concerning the Truth of the Christian Religion, and some other Writings worthy of his Zeal, and his Stedfastness. He died in 1684, aged 76 Years. Father *Charles le Cointe* of the Oratory, is well enough known by his Annals of the Ecclesiastical History of *France*, in eight Volumes in Folio: 'Tis a Work of immense Labour and infinite Inquiry. This Father died in 1681, aged 70 Years. We must not forget *John Baptist Cotetier*, who join'd an admirable Simplicity and Candour

Candour to his profound Learning and assiduous Labour. He was one of the ablest Men we had in the Greek Language ; his Translations are faithful, and his Notes exact and new : He publish'd several antient Remains of the Greek Fathers ; and died in *August 1686*. Father *Lewis Thomasin*, of the Oratory, was also an excellent Person. All those who knew him, admir'd his Simplicity and Chearfulness, no less than his Learning and Assiduity in Study. The three Volumes which he publish'd concerning the Discipline of the Church as to Beneficiaries and Benefices, in *French* and *Latin*, exhaust the Subject. He likewise publish'd two *Latin* Volumes in Folio, concerning the Attributes of God, and the Incarnation ; and composed a great many learned Treatises in *French*, concerning Fasts, Feasts, the Divine Office, Christian Studies, Lying, and Alms. He died at *Paris* in *1695*. Father *John Gardiner*, a Jesuit, was likewise very learned in Ecclesiastical Antiquity. He published the *Marius Mercator*, with Dissertations and Notes, in which he handles the History of *Nestorianism* and *Pelagianism*. He publish'd the *Diurnus Romanorum Pontificum*, with excellent Dissertations ; and died in *1681*. We must not forget Father *Peter Lallemant*, Regular Canon of S. *Genevieve*, Chancellor of the University, who was one of the finest Genius's of his Time. He has left behind him only three small Works of Devotion in *French*, concerning Death, entitled, *The Death of the Righteous*, *The Spiritual Testament*, *The Holy Desires of Death*. He died in *1678*, aged *51* Years. Father *Anthony Pagi*, a Conventional *Cordelier*, an excellent Historian, bestowed his Labour usefully in criticizing upon the Annals of *Baronius*, which may serve as a good Supplement to them. This is a very useful Work. There was but one Volume of it printed when that Father died, in *1699*. and the other two were printed afterwards at *Geneva*. *James de S. Beuve*, Doctor of the *Sorbonne*, after having professed with Applause in the *Sorbonne*, was much consulted about Cases of Conscience. After his Death, which happen'd in *1677*, two Treatises of his were publish'd about Confirmation and extreme Unction ; and three Volumes of his Decisions were collected and printed. *John Gerbais*, also Doctor of the *Sor-*

*Sorbonne*, was famous both for his Merit and his Works. His Latin Book, *De Causis majoribus Episcoporum*, is most esteem'd. He died on the 14th of April 1699, aged 70 Years. M. Emery Bigot was generally esteemed by the Learned, not only for his Parts, but also upon the account of his Readiness to assist Men of Letters with his Memoirs. He publish'd nothing but one Volume, which contains the Greek Text of the Life of S. Chrysostom, and some other Greek Monuments which had never appear'd before with a new Version. He died on the 15th of April 1691. Dom Armand John Bouthilier de Rancé, Abbot of la Trappe, did not only recommend himself by the Reformation he made in the Abbey of Trappe, but also by his Writings, as well upon a Monastick Life, as in a Dispute he had with Father Mabillon touching the Studies of the Monks. I have nothing to say of the Works of Lewis Maimbourg; it is very well known what Opinion the Publick had of them. Emanuel Schelestrate, the old Library-Keeper of the Vatican, wrote a Book concerning the Discipline of private Confession, and some other Works of Ecclesiastical Antiquity. He was but forty six Years old when he died at Rome on the 5th of April 1692. Cardinal Joseph Saens Aguire has left us Works which shew he had more Study and Reading than Beauty of Genius and Criticism. The chief of his Works is the Edition of the Councils of Spain. All the Works of John Baptist Thiers are upon singular Subjects, and have a particular turn; they are full of curious Enquiries. Among several Works which we have of Adrian Baillet's, the Lives of the Saints which he has written will afford him a Place in all Ages among the most illustrious Ecclesiastical Writers. He died on the 21st of January 1706. John Baptist du Hamel was at the same time a good Philosopher, and an able Divine. If he deserved the first Character by his Philosophical Writings, the latter cannot be denied him, in consideration of the Divinity which he publish'd, and of the Notes which he wrote upon the Bible. He did not die till the Year 1706, aged 83 Years. Thyrus de Gonzales, General of the Jesuits, was the Author of two Works; the one against the Propositions of the Assembly of the Clergy in 1682, and

and the other against Probability. Father *Massoullié*, Assistant to the General of the *Dominicans*, did also signalize himself by attacking the false *Mysticks* in one Work, and defending them in another, entitled, *S. Thomas the Interpreter of the Doctrine of his own School*. He died in 1706. I need not be at the pains of giving a long Account of *Dom John Mabillon*, tho' much might be said of him: his Memory ought to be dear to us, not only upon the account of his Piety, but also by reason of the great Number of Works, useful to the Church, which he compos'd. He begun with an Edition of the Works of *S. Bernard*. Afterwards he published *Benedictine Annals*, his Treatise *De Re Diplomatica*, which is a Master-piece in its kind, and many other Latin Treatises. He defended the Monastick Studies in French against the Abbot of *la Trappe*. He died, to the great Grief of all learned Men, on the 27th of December 1707. His Companion and Successor, *Dom Thierry Ruinard*, surviv'd him but a short time. He publish'd the History of the *Vandals* by *Victor de Vite*, the true Acts of the Martyrs, and continued the *Benedictine Annals*. *Dom Francis Lamy*, a Religious of the same Congregation, who died soon after, published several small French Treatises full of Learning and Devotion. *Dom Claud de Vert*, likewise a *Benedictine* Monk, of the Congregation of *Cluni*, very conversant in the Knowledge of the Ceremonies of the Church, published an excellent Work upon that Subject. He died May 1. 1700, at the Priory of *S. Peter* at *Abbeville*. *Michael Mauduit*, of the Oratory, who died in 1709, is likewise made famous by his Analyses upon the New Testament. These are the Names and Works of the dead Authors whom I could remember. If I have forgot any that deserved to have been mention'd, it is to be imputed to my want of Attention, and not to any Ill-will against them. I shall give no Character of the living Authors, lest I should be accus'd of Flattery if I prais'd them, or of Malice if I found fault with them.

*Stephen Baluze*, who was alive when the first Edition of this Work came out, died July 30. 1718. aged 90 Years. In the Year 1657 he publish'd a Book at *Thoulouse*, entitled, *Antifrizonius*, containing Remarks upon

Frizon's Book, entitled *Gallia Purpurata*. Since that Time M. Baluze did not cease to labour, in enriching the Publick with Editions of Works, or of antient Monuments. Peter Daniel Huet, some time Bishop of Avranches, is one of the most renowned Scholars in Europe. Among other Works, he has given us a large Volume concerning the Truth of the Christian Religion, entitled *Demonstratio Evangelica*, and made an Edition of the Works of Origen in Greek and Latin, with Notes, and an Historical Treatise about the Life and Writings of that Author. James Boileau, who died Aug. 1. 1716. Doctor of the Sorbonne, is Author of several Ecclesiastical Works upon uncommon Subjects, and has defended the Rights of Bishops in the Judgments of their Persons, in a large Work. Among the Jesuits, Father John Hardouin has distinguished himself by his profound Learning, and the new Conjectures which have appeared in his Works, lately collected and printed in Holland. Father Noel Alexander, a Dominican, has furnished Materials for Divines in his Ecclesiastical History, and in his other Works. Claud Fleury has given us an Ecclesiastical History in French, which he has carried pretty far, and some other small Tracts which are very useful. The Abbot de Choisy has also labour'd at an Ecclesiastical History, of which he has publish'd several Volumes. Among foreign Authors we have Anthony Muratori, Doctor of the Ambrosian College, who has publish'd a Collection of antient Memoirs; and Laurentius Alexander Zacagni, Keeper of the Vatican Library, lately dead, has also given us a Collection of antient Monuments. To this Italian Author we may add William Bonjour, an Augustine, who tho originally of Thoulouse, has written at Rome about the Calendar, and made a curious Dissertation upon the Name of Joseph. Francis Bianchini of Verona, Author of a Dissertation upon the Julian Calendar. Dom Benedict Bachini, a Benedictine Monk of Monte-Cassino, who has publish'd a Treatise concerning the Ecclesiastical Hierarchy; and James Laderchi, Priest of the Congregation of the Oratory at Rome, Author of a Dissertation upon the antient Temples of that City. Amongst the Flemish Gunmar Hugens, and Bernard Vanespen, have render'd them-

themselves famous by their Works. The latter has drawn up a very learned and useful Body of Canon Law, and done several other Works of the same kind. To return to the French; *James Joseph Duguet*, formerly Priest of the Oratory, has acquir'd by his Sermons and Discourses the Reputation of one of the finest and most polite Writers of our Age: and this Reputation has been confirm'd by his Dissertations upon *Publick Prayer*; and upon *The Dispositions requisite for approaching the holy Mysteries*; which have been follow'd by *Spiritual Letters*. *James le Long*, Priest of the Oratory, Library-Keeper of the House of *S. Honorius*, very skilful in Languages, and in the Knowledge of Manuscripts, and of the Editions of sacred Authors in all Tongues, has given us a very ample *Bibliotheca* of them, and is preparing a Catalogue of all the Commentators upon them. The *Greek and Latin Harmony* of the Gospels, drawn up by *M. Thoinard*, is a Masterpiece of Exactness, and worthy of the profound Learning of the Author. *Richard Simon*, who died at *Dieppe*, April 11. 1712, is famous for his Critical History of the Old and New Testament. *Bernard Lamy*, who died at *Rouen*, Jan. 29. 1715. aged 75 Years, Priest of the Oratory, has labour'd much about the Harmony of the Gospels, and about the Question concerning the Celebration of *Easter*. If it be permitted me to place myself, however unworthy, in the Number of Ecclesiastical Authors, I *Lewis Ellis Du Pin*, Doctor in Divinity of the Faculty of *Paris*, have compos'd a *Bibliotheca* of the Ecclesiastical Authors of all Ages, begun in 1686 with the three first Centuries, and continu'd to and comprising the ten first Years of the eighteenth Century, in fifty Volumes in *Oktavo*. I have prefix'd preliminary Dissertations upon the Old and New Testament. The Title particularly expresses the Design, the Subject, and the Contents of that Work: *A New Library of Ecclesiastical Authors, containing the History of their Lives, the Catalogue, the Critical Account and the Chronology of their Works, the Summary of what they contain, a Character of their Style and Doctrine, and an Account of the several Editions of their Works; in which is inserted the History of the Church in all Ages.* I have since publish'd two

Volumes of the Authors separated from the Communion of the Church of *Rome* from 1517, to 1650, and am continuing this Work, to make my *Bibliothèque compleat*. In 1686 I publish'd a *Latin* Treatise, entitled, *De antiquâ Ecclesiæ disciplinâ dissertationes historicae*, to defend the Rights of Kings and Bishops. I have publish'd new Editions of the Works of *Optatus Milevitanus*, and of those of *Gerson*, with Notes. I have also compos'd several other Works upon different Subjects, and lately some Treatises upon the Love of God, upon Excommunications, and upon Truth: So that all my Writings compose quite a hundred Volumes of a different Size. I am still actually labouring upon other Works, and will not cease to do so as long as God shall preserve my Life and Health. The *Benedictines* of the Congregation of S. *Maur* furnish us with abundance of excellent Persons, who employ themselves usefully in Editions of the Fathers. *Dom Bernard de Montfaucon* has publish'd S. *Athanasius* in *Greek* and *Latin* in three Volumes, with a Supplement, in which is the Commentary of *Eusebius* of *Cesarea* upon the *Psalms*, with several other very curious Monuments. He has employ'd himself upon an Edition of the *Hexapla's* of *Origen*, collected with a very great Exactness. He has just publish'd two Volumes of S. *Chrysostom* in *Greek* and *Latin*. And this indefatigable Author has not only undertaken, but also finish'd an immense Work of the *Greek* and *Roman* Antiquities, in which there is a prodigious Number of Cuts: it is printed off, and publish'd, to the great Satisfaction of all the Antiquaries, and even of all the Learned. *Anselm Bandouri de Raguse*, Priest and *Benedictine* Monk of the Congregation of *Malta*, residing in the Abbey of S. *Germain* at *Paris*, has since publish'd a Work of the like nature, entitled, *The Empire of the East, and the Antiquities of Constantinople*, divided into four Parts, compriz'd in two Volumes in *Folio*, containing abundance of Pieces which hitherto had not been publish'd, and curious Dissertations. The Continuation of this Work, which relates to the Medals of the *Eastern* Emperors, and other antient ones, is going to be publish'd in two Volumes in *Folio*. Father *John Martianay* has made an Edition of

of the Works of S. *Jerom.* Father *Nicholas de Nourry* has labour'd at that of S. *Ambroſe*, and publish'd an *Apparatus* concerning the *Bibliotheca Patrum*. Father *René Massuet*, who died Jan. 19. 1716, has publish'd S. *Irenaeus*. Father *Denis de S. Marthe* has given us an Edition of S. *Gregory*, and is publishing *A Christian Gaul*, more perfect than that of his illustrious Ancestors; of which one Volume is already come out, and the other is in the Pres. D. *Augustin Toutté*, a Person of profound Learning, is going to die, as he is finishing a new Translation of the Works of S. *Cyril of Jerusalem*. Father *Juenin* of the Oratory, who died December 16. 1713. has publish'd a System of Divinity, which has been censur'd by some Bishops. *Nicholas Lherminier*, who is still living, and M. *Habert*, who died April 7. 1718. Doctors of *Paris*, have also compos'd Systems of Divinity, which have likewise met with Adversaries. Father *Augustin Calmet*, a *Benedictin* Monk of the Congregation of S. *Vannes*, has printed a large Commentary upon the whole Bible, which contains several Volumes. The Abbot *Renaudot* (*Eusebius*) who has been a long time famous for his skill in the Languages and Oriental History, and who is a Person of profound Learning, would perhaps never have been determin'd to publish any thing, if one *Aymon* had not, by a Treachery unworthy of a Gentleman, clandestinely taken from the King's Library the Original of the Synod of *Jerusalem* of the Year 1672 against *Cyrillus Lucar*, and publish'd it, with other Pieces and Reflections, in a Collection to which he has given the Title of, *Authentick Monuments of the Religion of the Greeks*. The Abbot *Renaudot* could not bear the Abuse which this Author put upon the Synod of *Jerusalem*, nor the grossest pieces of Ignorance, no less than the Calumnies and Falsities contain'd in that Book. He immediately took Pen in hand, and refuted *Aymon's* Work in a Book printed in 1709, in Octavo, which he entitled, *A Defence of the Perpetuity of the Faith*. He publish'd a short time after, a Collection of several Monuments of the modern *Greeks*, to serve as an Addition to the Acts which prove that the *Greeks* believe Transubstantiation. At length he also publish'd the fourth and fifth Tomes *Of the Per-*

petuity of the Faith, to shew the Conformity of the Greek Church and the Eastern Churches with the Latin Church upon the Doctrine of the Sacraments, and particularly upon the Eucharist, and to justify what he had advanc'd by authentick Monuments. He is going to publish a Volume in Quarto concerning the Patriarchis of Alexandria, and a Collection of the antient Greek and Oriental Liturgies, which, at least the greatest Part of them, have not hitherto been printed. It were to be wish'd that he would continue to enrich the Publick with Monuments as curious, and as useful to the Church, as those which we have spoken of. We have also amongst us another learned Man of the first Rank, but who has as yet published nothing, tho' now he is beginning to print; 'tis the famous Abbot *de Longuerue*, who is perfectly Master of antient and modern History, both Ecclesiastical and Profane; not to mention the Knowledge he has of the Hebrew and Oriental Tongues, or his excellent Talent at Critical Learning, join'd to a prodigious Memory. We must not forget M. *Chastelain*, the old Canon of *Noire-Dame*, who died in 1712, a Person excellent for his Enquiries concerning the Saints. He has given us a Translation of the whole Martyrology, with Additions and short Notes; and has begun a Martyrology with long Comments, of which only the first Tome, which contains the Saints of January and February, is yet publish'd. John *Grancolas*, Doctor in Divinity of the Faculty of Paris, has also distinguish'd himself, chiefly by the Works he has publish'd upon the antient Liturgies, upon the divine Office, and the Ceremonies of the Mass, full of curious Researches, and excellent Learning. To these we may add James *Echard*, of the Order of the Preaching-Brothers, who in 1708 publish'd a Work of curious Researches, to prove that S. *Thomas* was the Author of the *Summa Theologie*: he clearly shews that the *Moral Looking-glass*, attributed to *Vincent de Beauvais*, does not belong to that Author. Henry *de S. Ignace*, a Fleming, of the Order des Carmes, has publish'd a large Work, entitled, *The Morality of Love*; in which he is accus'd of advancing Propositions too bold. His Work, being contrary to our Maxims, was not well receiv'd in France. Father *Gisbert*,

*Gisbert*, Author of a Book against Probability, and several Authors amongst the *Jesuits*, have signaliz'd themselves by their Critical, Controversial, or Devotional Works. I shall not mention several other Treatises, which are every day publish'd, in relation to the Disputes concerning Grace, as well doctrinal as controversial. I should never make an end, if I should only draw up a Catalogue of the Books which are publish'd, and which are continually going to be publish'd on both sides: I shall only acquaint the Reader, that there is a considerable one lately come out, compos'd by an unknown Author, in defence of the System of the *Thomists*, entitled, *Of God's acting upon the Creatures, and of physical Pre-motion*; to which several Replies have been made. *John Pontas*, Priest, Doctor of Canon Law of the Faculty of *Paris*, and Sub-Penitentiary of the Metropolitan Church of that City, has publish'd a Collection of Resolutions of Cases of Conscience upon almost all Subjects, which he has dispos'd in an Alphabetical Order, in three Volumes in *Folio*. He there decides the Cases by the Authority and in the express Words of the Holy Scripture, the Councils, the Decretals, the Popes, and the most celebrated Canonist Divines. This Work will be a great Ease and of great Use not only to the Curates, and those who have the Charge of the Conduct of Souls, but also to the Doctors, who are oblig'd by their Title to resolve Cases of Conscience. *David Wilkins*, a Presbyter of the Church of *England*, has publish'd the New-Testament in *Coptic* and *Latin*, with curious Types, and very correctly: His Learning, his Knowledge of the Oriental Tongues, and the Pains he has taken in recovering the several Manuscripts of this New Testament, sufficiently appear by his Preface: The Work is printed at *Oxford* in 1716, in *Quarto*. *Charles Beaubrun*, Clerk, of the Church of *Paris*, has lately publish'd a very beautiful Edition of the Bible, in *Latin* and *French*, very correct, and with judicious Notes: The *French* Text is the Version of *M. de Sacy*, but it is revis'd and corrected in abundance of Places.

We may say in general concerning the Writers of the seventeenth Century, that there were never so many

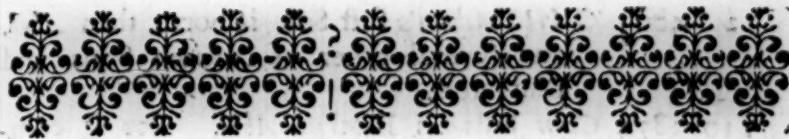
excellent Authors, nor more Works publish'd in *France*, *Germany*, *England* and *Holland*.

After having given a brief Account of the Facts relating to the History of the Church, it will be proper, at the Conclusion of this Work, to give the Reader a short View of all the Centuries, from JESUS CHRIST to our own Times. The *Messias*, who was foretold by the Prophets, and expected by the *Jews*, came at the time appointed, about 4000 Years after the Creation of World. The Word of God was incarnated in the Womb of a Virgin, and was called JESUS. He preach'd the Gospel to the *Jews*; he told them he was the *Messias* whom the Prophets had foretold, which he demonstrated by his Doctrine and his Works: but they misunderstood and condemned him. He was nail'd to the Cross, died upon it, and rose again the third Day. After his Resurrection, he confirmed his Apostles during the forty Days he remained with them upon Earth. He order'd them to preach the Gospel to all Nations, and to baptize them in the Name of the Father, Son and Holy Ghost. At last he ascended into Heaven, and sent down the Holy Ghost in a visible manner upon his Apostles and Disciples, in order to form and perfect his Church. He foretold the Church should be strongly attack'd, that it should suffer much, either by the Heathens, or by false Prophets; but that the Gates of Hell should not prevail against her; and, that he should still be with Believers till the Consummation of all things. This Prediction has been verify'd in every Point, and in all Times. The Apostles preached the Gospel to the *Jews* and *Gentiles*, and converted a great many to Christianity. The *Jews* and *Pagans* persecuted them. The Roman Emperors declared open War against Christianity for the three first Centuries, and destroyed Christians by Fire and Sword. In vain they tried all manner of Punishments to ruin them. They made a great many Martyrs, and the Blood of those Martyrs was like a Seed that multiplied Christians. In those Beginnings there arose many false Teachers, who taught monstrous Errors. They had some Followers, but those Heresies did not subsist long. The Catholick Church still had the better.

better. In the beginning of the fourth Century, *Constantine* becoming a Christian, and being Master of the whole Empire, gave Peace and Rest to the Church. Paganism being weakened, notwithstanding the Efforts of his Predecessors, was almost entirely destroyed in his Reign ; but there arose at the same time a Sect, that declared against the Divinity of Jesus Christ, which tore the Church in pieces most part of that Century. Every thing seem'd to conspire in their favour ; the Emperors were for them, a great Number of Bishops espoused that Cause, Councils approved it : but at length Truth prevailed, and *Arianism* was destroyed. In the fifth Century, the Church was again agitated by the Troubles which *Pelagianism*, *Nestorianism* and *Eutychianism* occasion'd, but at last Peace was happily restored. In the sixth Century, the Church was again disturbed with Questions relating to the Persons and Writings of Authors. Those Disputes begot a Schism, which was at last removed. The Question, whether there were two Operations and two Wills, or but only one Operation and one Will in Jesus Christ, occasion'd great Commotions in the seventh Century ; but it was happily terminated by the Decision of a general Council, which condemned all those who had maintained, that there was but one Will in Jesus Christ, and did not spare even Pope *Honorius*. The Worship of Images was the Occasion of a great Contest in the eighth Century. The *Eastern* and *Western* Churches were divided about that Usage. Those who absolutely declared against it were condemn'd, and the Worship of Images was reduced within its just Bounds. In the ninth Century, the *Eastern* and *Western* Churches were divided. In the *West*, there were Differences about Grace and Predestination. The tenth was a Century of Confusion and Ignorance ; but in the midst of its Darkness it had some Light. The Faith was still preserv'd in its Purity. In the eleventh Century appeared the Heresy of the *Sacramentarians*, which was maintain'd by *Berenger*, but it was universally rejected. The Differences of the Popes with the Emperors and Kings, troubled the Quiet of the Church. Those Divisions continu'd in the following Century. There arose several

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Hereticks ; but there were zealous Catholicks who defended the Cause of the Church. Altho Peace was not yet restored between the Popes and Emperors in the XIIIth Century, yet that Division made no Change in the Latin Church. Several Projects of Union between the Greek and Latin Churches were propos'd, but had no Success. The *Vandois* and *Albigenses* rose up against the Church, but were suppress'd. In the fourteenth Century the Princes had Differences with the Popes. The Church of *Rome* was divided by a Schism, which lasted forty Years, between the Popes at *Rome*, and those who had their Residence at *Avignon*. This long and obstinate Schism was at last terminated in the following Century, by the Councils of *Constance* and *Basil*. The Greek and Latin Churches seem'd to be united at the Council of *Florence*; but that Union was not long liv'd. In the sixteenth Century, *Lutheranism*, *Zuinglianism*, and *Calvinism*, robb'd the Catholick Church of a great part of Europe; but the soundest Part still preserv'd the antient Doctrine, and reform'd both Discipline and Manners. The seventeenth Centery produc'd long Disputes about Grace; and there were several Doctors who taught a corrupt and loose Morality. The Church condemn'd the Errors contain'd in the five Propositions relating to Grace; and discarded many Propositions in loose Morality. Thus the Faith and Morals taught by Jesus Christ, preach'd by the Apostles, and successively receiv'd by Tradition, have been kept up in the Catholick Church, from Jesus Christ down to our own Times. The Polity and Discipline have been changed according to the Circumstances of Time, and the Church founded by Jesus Christ has subsisted, and will subsist to the end of the World. The plain and natural History which I have made, is sufficient to convince Men of this. I have endeavour'd to give the World such a clear Knowledge of these Matters, as may serve to confirm true Believers in the Faith and Communion of the Catholick Church, and contribute to enlighten those who have the misfortune to swerve from it.



A

# Chronological TABLE

O F

*Sacred and Ecclesiastical*

# HISTORY,

F R O M T H E

Beginning of the World, to the Year of  
Christ 1718.

## The First Age of the World.

*From the Creation to the Deluge.*

Years of the World.	Years before Christ.
---------------------------	----------------------------

4004

**G**O D creates the World in six Days. The sixth Day he makes Man and Woman, *A D A M* and *E V E*, and places them in the Terrestrial Paradise.

The Serpent tempts *Eve*, she eats of the forbidden Fruit, and makes her Husband to eat of it also. God rebukes them for that Action, and chases them out of the terrestrial Paradise.

*C A I N*

A.M. A. ant. C.

- 2 4003 *CAIN* Adam's first Son is born, then *Abel*, and several other of Adam's Sons and Daughters.
- 130 3874 *Cain* kills his Brother *Abel*. *Eve* is comforted for his Death by the Birth of *SETH*, in the Year of *Adam* 130.
- 235 3769 *SETH* begets *ENOS* in the 105th Year of his Life. In his time Men began to profane the Name of the Lord and his Worship.
- 325 3679 *ENOS* begets *CAINAN* in the 30th Year of his Age.
- 395 3609 *CAINAN* begets *MALALEEL* in the 70th Year of his Age.
- 460 3544 *MALALEEL* begets *JARED* at the 65th Year of his Age.
- 622 3382 *JARED* begets *ENOCH* at the 162d Year of his Age.
- 687 3317 *ENOCH* begets *METHUSALEM* at the 65th Year of his Age.
- 874 3130 *METHUSALEM* begets *LAMECH* in the 187th Year of his Age.
- 930 3074 *ADAM* dies, aged 930 Years.
- 987 3017 *ENOCH* the seventh from *ADAM*, who had always served God, is translated in the 365th Year of his Age.
- 1042 2962 *SETH*, Adam's Son, dies, aged 912 Years.
- 1056 2948 *Lamech* begets *NOAH* in the 182d Year of his Life.
- 1140 2864 *Enos* dies, aged 905 Years.
- 1235 2769 *Cainan* dies, aged 910 Years.
- 1290 2714 *Malaleel* dies, aged 895 Years.
- 1422 2582 *Jared* dies, after he had lived 962 Years.
- 1536 2448 *Noah* begins to have Children.
- 1651 2353 *Lamech* dies, aged 777 Years.
- 1656 2349 *Methusalem* dies, after having liv'd 969 Years, (longer than any other of the Patriarchs had done) in the very Year when the Flood began. The Flood began on the 17th Day of the second Month of the Year, and continued a whole Year. The

**The Second Age of the World.***From the Flood to the Calling of Abram.*

A.M. A. ante C.

- 1657 2347 **T**H E first Day of this Year the Earth beginning to be free of the Water, *Noah* uncovers the Ark.  
On the 27th Day of the second Month God commands him to go out of the Ark with his Wife and Children, *Shem*, *Cham*, and *Japhet*, and their Wives. He offers a Sacrifice to the Lord, and tills the Ground.
- 1658 2346 **A**RPHAXAD *Shem's* Son is born in the beginning of the second Year after the Deluge.
- 1693 2311 **S**ALEH is born in the 35th Year of his Father *Arphaxad's* Life.
- 1700 2290 About this Time *Noah* having drank Wine of the Vineyard which he had planted, becomes drunk. His Son *Cham* insults him; for which his Father curses him and his Posterity.
- 1723 2281 **H**EBER is born in the 30th Year of his Father *Saleh's* Life.
- 1757 2247 **H**EBER begets *PHALEG* when he is 34 Years of Age.
- 1787 2217 **R**EHOB *Phaleg's* Son is born.
- 1819 2185 **S**ERUG *Rehob's* Son is born.
- 1850 2154 Men being multiplied, are obliged to separate, and before their Separation undertake to build a City with a high Tower, which was call'd *BABEL*. God renders their Undertaking useless, by making them speak different Languages.
- 1849 2155 **N**ACHOR, *Serug's* Son, is born in the 30th Year of his Father's Life.
- 1878 2126 **T**harah, *Nachor's* Son, is born in the 29th Year of his Father's Life.
- 1996 2008 *Phaleg* dies.
- 1997 2007 *Nachor* dies.

Noah

A.M. A ant.C.

- 2006 1998 *Noah* dies, after having lived 950 Years in all, 350 Years after the Flood.
- 2008 1996 *Abram*, Son to *Terah*, is born.
- 2018 1986 *Sarai*, *Abram's* Wife, is born.
- 2026 1978 *Rehob* dies.
- 2049 1955 *Serug* dies.
- 2079 1925 About that Time *Chedorlaomer*, King of *Elam*, subdu'd the Kings of the five Cities, who were subject to him for the space of twelve Years.
- 2083 1922 God commands *Abram* to go out of the City of *Ur* in *Chaldea*, to go to the Country whither he appointed him. *Abram* goes on his Journey to go to *Canaan*, and comes to *Haran*.
- 2028 1921 *Terah* dies in the City of *Haran*, aged 205.

### The Third Age of the World.

*From the Calling of Abram to the Deliverance of the Jews out of the Egyptian Captivity.*

- 2084 1920 **G**OD commands *Abram*, with his Wife *Sarai*, and his Nephew *Lot*, to go to the Land of *Canaan*, when he was 75 Years of Age.
- 2085 1919 His Wife persuades him to go to *Egypt*, where he gives out that she is his Sister. *Pharaoh* orders her to be taken from him; but being inform'd she was his Wife, he returns her to him, and orders him to be conducted out of *Egypt*.
- Abram* and *Lot* return to the Land of *Canaan*: *Lot* settles along the River *Jordan* in the Cities, and dwells in the City of *Sodom*. *Abram* lives in the Land of *Canaan*, near the Plains of *Mamre*.
- 2092 1912 *Lot* is carried away with the Kings of *Sodom* and *Gomorrah*, by *Amraphel* King of *Sen-naar*, and his Confederates. *Abram* defeats them,

## A Chronological Table. 303

A.M. A.D. & C.

- them, recovers Lot and the other Prisoners with Booty. He is bless'd by Melchisedec.
- 2093 1911 Abram having no Children, marries a second Wife, Agar, with Sarai's Consent.
- 2094 1910 He has a Son of that Marriage call'd Ishmael, when he was 86 Years of Age.
- 2096 1908 Arphaxad dies.
- 2107 1897 God renews his Covenant with Abram; changes his Name from Abram to Abraham, and that of Sarai into Sarah. God promises him a Son of Sarah. He entertains the Angels. Two Angels go to Sodom, and cause Lot with his Wife and Daughters to go out of it. Lot's Wife is turn'd into a Pillar of Salt. The Cities of Sodom and Gomorrah, Adma and Seboim, are destroy'd, and the Country turn'd into a Lake. Lot retires to Bela, and afterwards goes to a Mountain with his Daughters. Abraham comes to Gerar. Abimelech, King of that Country, takes his Wife from him, and is forc'd to return her.
- 2108 1896 Isaac, the Son of Abraham, then 100 Years of Age, and of Sarah 90 Years of Age, is born.
- Moab and Ammon, the Sons of Lot by his Daughters, are born.
- 2113 1891 Abram puts Hagar and Ishmael out of his House.
- 2126 1878 Sala dies.
- 2133 1871 Abraham offers up his Son Isaac by God's Command.
- 2145 1859 Sarah dies at Hebron, aged 127 Years.
- 2148 1856 Isaac marries Rebecca.
- 2158 1846 Shem, Noah's Son, dies.
- 2168 1836 Rebecca brings forth two Sons, Esau and Jacob.
- 2183 1821 Abraham dies, being 175 Years of Age, an hundred whereof he had spent in the Land

A.M. A. ant. C.

- Land of Canaan. He was buried by his Sons Isaac and Ishmael with Sarah in the Cave of Machpela.
- 2187 1817 Heber dies.
- 2200 1804 God renews to Isaac the Promises he had made to his Father Abraham.
- 2245 1759 Isaac blesses his Son Jacob, thinking he had blessed Esau. Jacob by his Mother's Advice goes to Mesopotamia to his Uncle Laban. He offers seven Years Service for Rachel, Laban's Daughter. Laban substitutes his eldest Daughter Leah to Rachel. Jacob obliges himself to serve seven Years more for Rachel.
- 2246 1758 Jacob has REUBEN his first-born by Leah, and afterwards begets SIMEON, LEVI and JUDAH; by Bala, DAN and NAPTHALI; by Zilpa, GAD and ASHUR; and again by Leah, ISSACHAR and ZEBULON, and a Daughter call'd DINAH.
- 2259 1745 Rachel brings forth JOSEPH. Jacob serves six Years more for a Recompence.
- 2265 1739 Jacob returns to the Land of Canaan.
- 2266 1738 BENJAMIN is born of Rachel, who dies in Child-bed.
- 2276 1728 Joseph, when he was 16 or 17 Years of Age, is sold by his Brethren, and carried to Egypt, where he serves Potiphar.
- 2287 1717 He is accus'd by Potiphar's Wife, and put in Prison, where he remains two Years.
- 2288 1716 Isaac dies, aged 180 Years, and is buried by his Sons Esau and Jacob.
- 2289 1715 Joseph explains Pharaoh's Dreams, and comes to Honour. There are seven Years of Plenty successively in Egypt, in which time he laid up Stores of Corn.
- 2296 1708 Jacob sends ten of his Sons to Egypt to buy Corn, Joseph treats them as Spies, and sends

A.M. A.D. &amp; C.

- sends them away upon their promising to bring *Benjamin*.
- 2298 1706 *Jacob* sends his Sons to *Egypt* with *Benjamin*. *Joseph* at length makes himself known to his Brethren, and sends for his Father *Jacob* and all his Family to *Egypt*.
- 2315 1689 *Jacob* dies in *Egypt*, aged 147 Years, after having blessed his Sons, and adopted *MANASSEH* and *EPHRAIM* *Joseph's* Sons.
- 2369 1633 *Joseph* dies in *Egypt*, aged 130 Years; on his Death-bed he orders his Bones to be carried to the Land of *Canaan*.
- 2385 1619 *Levi*, Grandfather by the Mother's side, and Great-grandfather by the Father's side to *Moses* and *Aaron*, comes to *Egypt*. The Jews are illtreated in *Egypt*.
- 2430 1574 *Aaron*, *Moses's* eldest Brother, is born. *Ameram* his Father was the Son of *Caath*, who was the Son of *Levi*; and his Mother *Jochabed* was *Levi's* Daughter.
- 2433 1576 *MOSES* is born. He is expos'd on the Water, saved and brought up by *Pharaoh's* Daughter.
- 2473 1531 *Moses* being 40 Years of Age, as he was going to see his Brethren, kill'd an *Egyptian* who illtreated an *Hebrew*, and fled to *Midian*, where he married *Zipporah*, *Jethro's* Daughter, and lived there forty Years.
- 2513 1491 *Moses* and *Aaron* are commanded by God to go to *Pharaoh*, to desire him to let the Children of *Israel* go. They make Signs before him. *Egypt* is struck with ten Plagues. At the last, which was the Death of the first-born, the *Egyptians* made the *Israelites* depart by Night on the 15th of the Month *Abib*.

The

**The Fourth Age of the World.**

*From the Departure of the Children of Israel out of Egypt, to the laying the Foundation of the Temple.*

**A. M. A. ant. C.**

**2518 1491** **M**OSES leads the *Israelites* thro the Wilderness to the Border of the Red Sea. Pharaoh persues them. They pass the Sea on dry Land. The Egyptians pursuing 'em are overwhelmed in the Waves. The *Israelites* arrive at Mount Sinai, where they receive the Law, the second Year after their Departure, on the 20th Day of the second Month.

**2514 1490** **M**oses builds the Tabernacle and the Ark of the Covenant, makes his Brother Aaron High-Priest, and establishes the Priests and Levites. The *Israelites* celebrate the second Passover on the 14th of March.

They are obliged to live 39 Years in the Wilderness.

**2552 1452** The *Israelites* come near to the promis'd Land. Aaron dies; Eleazar his Son succeeds him.

**2553 1451** They conquer several Countries on this side Jordan, which are given to the Tribes of Gad and Reuben, and to the half Tribe of Manasseb.

**M**oses appoints Joshua to succeed him, goes up to Mount Nebo, and dies there, aged 120 Years.

The *Israelites* pass Jordan, under the Conduct of Joshua, and take the City of Jericho. He defeats five Kings, and settles in the Land of Canaan.

The

## A Chronological Table.

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A.M. A.D. C.

- 2554 1450 The *Israelites* take possession of the Country, and sow. They are disturb'd for ten Months, and become Masters of all their Enemies at the end of 6 Years.
- 2559 1445 *Joshua* divides the Land among the Tribes.
- 2570 1474 *Joshua* dies, after having enjoy'd Peace some Years. *Eleazar* the High-Priest, *Aaron's Son*, lives not long after him. *Phineas* succeeds him. The Tribes, being governed by the Elders, defend themselves against the *Canaanites*, but do not extirpate them, nay they even enter into Confederacy with them.
- 2592 1412 The *Jews* are subject to *Chushan* King of *Mesopotamia*, for 8 Years.
- 2599 1405 *OTHNIEL*, first of the Judges of *Israel*, defeats King *Chushan*.  
The *Israelites* enjoy Peace for 40 Years.
- 2639 1365 *Eglon* King of *Moab*, defeats the *Israelites*, and enslaves them for 18 Years.
- 2657 1347 *Ehud* kills *Eglon*, and the People enjoy Peace for the Space of 80 Years, after the Peace settled by *Othniel*. 'Tis here we must place the History of *Ruth*.
- 2679 1325 *SAMGAR* is put in the Place of *Ehud*.  
*Jabin*, King of the *Canaanites*, subdues the *Israelites*, and keeps them 20 Years.
- 2699 1305 *DEBORAH* and *BARAC* defeat the Army of *Sisera*, *Jabin's General*. The *Israelites* enjoy Peace 40 Years.
- 2739 1265 The *Midianites* and *Amalekites* make War upon the *Israelites* 7 Years.
- 2746 1258 *GIDEON* defeats the *Midianites*. He governs 40 Years.
- 2786 1218 *Gideon* dies. *Abimelech* declares himself King, and governs 3 Years.
- 2789 1215 *THOLOA* is made Judge, and governs 23 Years.
- 2812 1192 *Jair of Gilead* succeeds him, and is Judge 22 Years.

The

A.M. A. ant. C.

- 2834 1170 The Ammonites ravage the Country of the Tribes of Benjamin and Ephraim.  
*Jeptah of Gilead*, defeats the Ammonites, and governs six years.  
 The Civil War between the Tribes of Ephraim and the Gileadites.
- 2840 1164 *Jeptah* defeats the Ephraimites.  
*Abisha* judges 7 years.
- 2847 1157 *Abiala* judges 10 years.
- 2857 1147 *Abdon* judges 8 years.
- 2864 1140 *ELI*, the High-Priest, governs the People 40 Years. In his Government *Sampson* avenges the Israelites upon the Philistines.
- 2904 1100 The Ark is taken by the Philistines. *Eli* dies.  
*Samuel* governs the People 20 Years.
- 2924 1080 *SAUL* is chosen King of the Israelites.
- 2941 1060 *Samuel* dies.
- 2950 1054 *Saul* is overcome by the Philistines; is kill'd.
- DAVID* is declar'd King, and anointed at *Hebron*.
- 2990 1014 *David* dies. His Son *Solomon* succeeds him.

**The Fifth Age of the World.**

- From the laying the Foundation of the Temple to the End of the Captivity.*
- 2992 1012 *IN March Solomon* begins to lay the Foundation of the Temple, which was not finish'd till 7 Years after.
- 3029 975 *Solomon* dies.  
 The Kingdom is divided.
- 3030 974 *REHOBOAM*, King of *Judah*, reigns 17 Years.  
*JEROBOAM*, King of *Israel*, reigns 22 Years.
- 3046 958 *Abijah* succeeds his Father in the Kingdom of *Judah*, and reigas. 3 Years.

ASA,

# A Chronological Table.

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A.M. A. ant. C.

- 3049 955 *ASA*, the Son of *Abija*, succeeds him in the Kingdom of *Judah*, and reigns 41 Years.
- 3051 953 *NADAB* succeeds his Father *Jeroboam* in the Kingdom of *Israel*, and reigns but 2 Years.
- 3052 952 *Bash'a* usurps the Kingdom of *Israel*, and reigns 24 Years.
- 3055 929 *Ela* succeeds *Bash'a* his Father, and reigns 2 Years.
- 3056 928 *ZIMRI* possesses himself of the Kingdom of *Israel*, and reigns but 7 Days.  
*O M R I* is made King by the People, and reigns 12 Years.
- 3068 916 *AHAB* succeeds his Father in the Kingdom of *Israel*, and reigns 22 Years.
- 3090 914 *JEHOSAPHAT* succeeds *Aza* his Father in the Kingdom of *Judah*, and reigns 25 Years.
- 3106 898 *Ahab* associates his Son *AHAZIAS* in the Kingdom of *Israel*.  
*Jehosaphat* likewise associates his Son *JO-RAM* in the Kingdom of *Judah*.
- 3108 895 *Foram*, *Ahab*'s Son, succeeds his Brother *Ahazias*.
- 3119 885 *Ahazias* succeeds his Father in the Kingdom of *Judah*, and reigns 1 Year.
- 3120 884 *ATHALIA* possesses the Kingdom of *Judah* 6 Years.  
*JEHU* is anointed King of *Israel* by a Prophet, and reigns 28 Years.
- 3126 878 *Joas*, in the seventh Year of his Age, is set upon the Throne of the Kingdom of *Judah*, by the High-Priest *Jehoiada*.
- 3147 856 *JOACHAS* succeeds his Father *Je-hu* in the Kingdom of *Israel*.
- 3163 841 *JOAS*, the Son of *Joachas*, is made Partner of the Sovereignty by his Father.
- 3165 839 *AMAZIAS* succeeds *Joas* his Father in the Kingdom of *Judah*, and reigns 29 Years.

*FERQ*

A.M. A. ant. C.

- 3168 836 *JEROBOAM II.* is made King of *Israel* by his Father *Joas*, when he went to make War upon the King of *Affyria*.
- 3179 825 *Joas* being dead, *Jeroboam* begins to reign alone, and reigns 41 Years. After his Death there was an *Interregnum* for 12 Years.
- 3194 810 *OZIAS* or *AZARIAS* succeeds to his Father *Amasias* in the Kingdom of *Judah*, and reigns 52 Years.
- 3232 772 *ZACHARIAS* reigns six Years in the Kingdom of *Israel*.
- 3238 766 *SHALLUM*, having kill'd *Zacharias*, reigns one Month.
- MANASSEH* kills *Shallum*, and reigns ten Years.
- 3242 762 *PECAIAH* succeeds *Manasseh* his Father in the Kingdom of *Israel*, and reigns 2 Years.
- 3244 760 *Pecah* the Son of *Remaliah*, having killed *Pecaiyah*, reigns 20 Years.
- 3245 759 *JOATHAM* succeeds *Achazias* in the Kingdom of *Judah*, and reigns 16 Years.
- 3262 742 *AHAZ* succeeds *Joatham* his Father in the Kingdom of *Judah*, and reigns 16 Years.
- 3265 739 *UZZIAH* the Son of *Ela* having kill'd *Petah*, reigns in his room.
- The Troubles cause an *Interregnum* of nine Years, after which he resumes the Government.
- 3277 727 *HEZEKIAH* is associated by his Father *Abaz* into the Government of the Kingdom of *Judah*.
- 3283 721 *SALMANAZAR* takes *Samaria* after 3 Years Siege, and carries away the ten Tribes captive. Thus ended the Kingdom of *Israel*, 254 Years after its first Institution.
- Tobias* is one of the *Israelites* that was carried away into *Affyria* by *Salmanazar*.

A.M. A. ant. C.

- 3291 713 *SENNACHERIB* King of *Affyria* comes to attack *Hezekiah* King of *Judah*.
- 3295 709 The Army of *Senhacherib* is destroyed by an Angel.
- 3306 708 *Hezekiah* dies. *MANASSE S* his Son succeeds him.
- 3361 643 *Manasses* dies. *AMON* his Son reigns after him ten Years.
- 3363 641 *Amon* is kill'd. *JOSLAH* his Son succeeds him at 8 Years of Age, and reigns 31 Years.
- 3394 610 *Josiah* is killed in the War against *Nechao* King of *Egypt*.  
*JOAHAZ* his Son is declared King.  
*Nechao* dispossesses him, and carries him captive to *Egypt* at the end of 3 Months, and puts his Brother *Eliakim* in his Place, whom he calls *JOACHIM*.
- 3396 606 *Nebuchadnezzar* takes *Jerusalem*, and carries away *Joachim* Prisoner.  
He restores him. *Joachim* revolts, is taken and kill'd.  
'Tis here we must place the History of *JUDITH*.
- 3405 599 *JECONIAS*, or *JEHOIAKIM*, his Brother, is put in his Place, and reigns three Years.
- 3407 597 *Nebuchadnezzar* comes to *Jerusalem*, carries away the Treasures, and *Jeconias*, and the principal Inhabitants, to *Babylon*, and sets up King *Zedekias* there.
- 3416 588 *Jerusalem* taken. *Zedekias* kill'd. The City destroyed, and all the People carried to *Babylon*.
- 3442 562 *Jeconias* is treated as King by *Evilmerodach* King of *Babylon*.
- 3467 537 *Cyrus* allows the *Jews* to return to their own Country, to rebuild the Temple, and to carry their Goods along with them.

*The Sixth Age of the World.*

*From the Deliverance of the Jewish People to the Birth of Jesus Christ.*

*A.M. A. and C.*

- 3468 536 **Z**ERUBBABEL carries back a great Number of Jews to Judea ; begins to rebuild the City of Jerusalem and the Temple.
- 3489 515 The Temple is finished.
- 3493 509 The History of *ESTHER*.
- 3531 473 *Esdras* obtains leave of *Artaxerxes* to return to Jerusalem with abundance of Jews.
- 3534 454 *Nehemiah* likewise gets leave of the same Emperor to return to Jerusalem, to build the Walls of that City, and to cover the Temple.
- After the Jews recovered their Liberty, they are governed by the High-Priests till the Reign of *Alexander*.
- 3567 337 *Alexander the Great* goes to Jerusalem, and allows the Jews to live according to their own Law.
- 3677 325 *Ptolomy*, the Son of *Lagus*, takes Jerusalem by Stratagem, and carries many of the Inhabitants to Egypt.
- 3619 285 *Ptolomeus Philadelphus* causes the Bible to be translated into Greek.
- 3783 221 *Ptolomeus Philopater* persecutes the Jews of Alexandria, in order to make them change their Religion.
- 3800 204 The Jews suffer much by the War in Syria between *Antiochus the Great*, and *Ptolomeus Epiphanes*. *Antiochus* favours the Jews, who had assisted him. Peace being made, Judea remains under the Dominion of *Ptolomeus*.
- 3826 188 *Selucus Philopater*, King of *Asia*, maintains the Worship of the Jews, but afterwards sends *Heliodorus* to plunder the Treasures of the Temple. *Anti-*

A.M. A. ant. C.

- 3831 173 *Antiochus the Illustrious* takes the High-Priest-hood from *Onias*, and gives it to *Jason*.
- 3832 172 *Antiochus* comes to *Jerusalem*, is receiv'd, and illtreats the Jews.
- 3833 171 *Jason* sends *Menelaus* to carry Money to the King. *Menelaus* buys the High-Priest-hood of *Antiochus*, and removes *Jason*.
- 3835 169 *Jason* comes to besiege *Jerusalem*, makes himself Master of it, deposes *Menelaus*, and is forced to withdraw himself.
- 3836 168 *Antiochus* sends *Apollonius* to *Judea*, who on a Sabbath kills all the Jews that were assembled to sacrifice.
- 3838 166 *Judas Maccabeus*, Son to *Mattathias*, who had withdrawn to *Modim* to defend the Liberty and Religion of his Nation, succeeds his Father.
- Lysias* sent an Army to *Judea*. *Judas* defeats them.
- 3839 165 *Lysias* coming to *Judea* in Person with a great Army, is again defeated by *Judas Maccabeus*.
- 3840 164 *Judas* purifies the Temple, and settles the Affairs of the Jews.
- 3841 163 *Antiochus the Illustrious* dies. *Antiochus Eupator* succeeds him.
- Timohenus* and *Lysias* are both defeated by *Judas Maccabeus*. Peace is concluded betwixt the Jews and *Antiochus*.
- 3842 162 *Antiochus Eupator* comes to *Judea*, takes *Bethsuro*, and besieges *Jerusalem*.  
*Antiochus* returns to *Antioch*. He leaves *Alcimus* High-Priest.
- 3843 161 *Antiochus* is dispossess'd by *Demetrius*. *Alcimus* is put in possession of the High-Priesthood by *Bacchides*, General of *Demetrius's* Army.  
*Nicanor* is sent to take *Judas Maccabeus*.  
*Nicanor* treats with him; upon the positive Orders he had received from the

A.M. A.D. &amp; C.

- King, he designed to apprehend him. *Nicanor* is kill'd, and some time after *Judas Maccabeus*.
- 3844 160 *Jonathan* is elected Captain in the room of *Judas*. Their Brother *John* is killed. *Bacchides* defeated.
- 3845 159 *Alcimus* dies. The Country enjoys Peace for 2 years.
- 3847 157 *Bacchides* returns to besiege *Jerusalem*; is oblig'd to raise the Siege, and his Army is defeated. Peace is concluded.
- 3850 154 *Demetrius* makes Peace with *Jonathan*, who resettles the City of *Jerusalem*.
- 3856 148 *Demetrius*, Son to *Demetrius Sotor*, who was killed by *Alexander*, who called himself the Son of *Antiochus* the Illustrious, makes War upon *Judea*. *Jonathan* and *Simon* attack his Forces.
- 3860 144 *Alexander* being kill'd, *Jonathan* lays siege to the Citadel of *Jerusalem*; makes Peace with *Demetrius*, is confirm'd in the High-Priesthood, and sets his People at liberty upon paying Tribute.
- 3862 143 *Jonathan* takes part with *Antiochus* against *Demetrius*: he is surpriz'd in the City of *Ptolemais*.  
*Simon* is declar'd General in his stead. *Tryphon* kills *Jonathan* and his Children; but *Judea* recovers its Liberty. After that time the Jewish Years are reckon'd from the Pontificate of *Simon*.
- Judea* enjoys Peace under the Pontificate of *Simon*.
- 3869 135 *Simon*, after having govern'd the People eight years, was treacherously kill'd by *Ptolemy*, with two of his Sons.
- 3873 131 *Hircanus*, *Simon's* Son, succeeds to his Father. *Antiochus Sidetes*, King of *Syria*, comes to besiege *Jerusalem*, but not being able to take it, *Hircanus* treats with him upon hard Conditions. After

# A Chronological Table.

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A.M. A. ant. C.

- 3875 129 After the Death of *Antiochus*, *Hircanus* shakes off the yoke of the King of Syria, and governs in all 29 years.
- 3897 107 *JUDAS ARISTOBULUS*, Son to *Hircanus*, succeeds him; and reigns but one year.
- 3898 106 *Judas Aristobulus*, his Son, succeeds him in the High-Priesthood and the Government, and dies in a year after.
- 3899 105 *Salome*, *Aristobulus's* Wife, declares *ALEXANDER JANÆUS*, *Hircanus's* Son, Sovereign, who reigns 22 years.
- 3936 78 *Alexander* leaves two Sons, *Hircanus* and *Aristobulus*. His Wife *Alexandra* their Mother is declared Queen; gives the High-Priesthood to *Hircanus*, and lets *Aristobulus* live in a private Station.
- 3934 68 *Aristobulus* retires before his Mother's Death, and seizes the fortify'd Places.
- 3938 66 *Aristobulus* makes War upon *Hircanus*, deposes him. *Hircanus* has recourse to *Aretas*, King of the *Arabs*.
- 3941 65 *Aristobulus* defeats *Aretas* and *Hircanus*.
- 3939 63 Pompey takes the City of *Jerusalem*, the Citadel and Temple, and restores *Hircanus*, and makes *Aristobulus* Prisoner.
- 3947 57 *Alexander*, Son to *Aristobulus*, returns to *Judea*, becomes Master of several Places, and is defeated by *Gabinius*, who reduces *Judea* to the Form of a Roman Province.
- 3948 56 *Aristobulus* having escap'd from *Rome*, makes War anew in *Judea*. He is overcome, and taken by *Gabinius*.
- 3949 55 *Alexander*, Son to *Aristobulus*, endeavours to recover *Judea*. He gathers together Forces, which are defeated by *Gabinius*.
- 3950 54 *Marcus Crassus* marching against the *Parthians*, carries off the Treasury of the Temple.
- 3955 49 *Cæsar* sends *Aristobulus* to *Judea*. He is poison'd by *Pompey's* Party. His Son *Alexander* is beheaded at *Antioch*.

A.M. A.ans.C.

- 3957 47 *Antigonus*, Son to *Aristobulus*, desires *Julius Caesar* to restore him. *Cesar* lets *Hircanus* continue High-Priest; and gives the Government of *Judea* to *Antipater*.
- 3961 43 After *Cesar's* Death, *Crassus* was Master of *Judea*. *Antipater* kept himself in by Bribes, but was killed by *Malechus*. His Son *Herod* revenges his Death, by causing the Murderer to be kill'd.
- 3962 The seditious Jews attack *Phazaël*, *Herod's* Brother.
- 3963 41 *Antigonus*, Son to *Aristobulus*, endeavours to make himself Master of *Judea*; but *Herod* makes him fly.
- The Jews accuse *Phazaël* and *Herod* before *Anthony*. *Anthony* stands up for them.
- 3964 40 *Pachorus*, King of the *Parthians*, deposes *Hircanus*, orders his Ears to be cut off, and carries him away Prisoner; makes *Antipater* King, and puts *Phazaël* to Death. *Herod* flies to *Rome*, and is there declared King.
- 3967 37 *Herod* takes possession of the Kingdom of *Judea*.
- 3974 30 *Herod* puts *Hircanus* to Death. He is confirmed King by *Augustus*.
- 4004 4 The Death of *Herod*. *Archelaus* his Son succeeds him.

*The Seventh Age of the World,  
From JESUS CHRIST down to  
our Times.*

Years be-  
fore the  
vulgar  
Æra.

*The Life of Jesus Christ.*

WHILE *Zachary* is performing the Duties of his Priesthood in his turn, he is informed by an Angel that he shall have a Son, on the 29th of *August*. *Elizabeth*

Years be-  
fore the  
vulgar  
Æra.

*Elizabeth*, his Wife, conceives in the Month of September.

4 The Angel appears to the Virgin *Mary*, who is espous'd on the 25th of *March*, and declares to her that she shall conceive a Son.

*Mary* visits her Cousin *Elizabeth*, and stays with her three Months.

*Joseph* perceiving she was with Child, designs to put her away, but is admonish'd by an Angel not to do it.

St. *John*, the Son of *Zachariah* and *Elizabeth*, is born on the 24th of *June*.

*Joseph* and *Mary* depart on the 14th of *December*, in order to go to *Bethlehem* to be enrolled in the general Taxation.

3 Jesus Christ is born at *Bethlehem* on the 25th of *December*.

Jesus Christ is circumcis'd the 8th Day, on the 1st of *January*.

The *Magi* come to worship Jesus Christ at *Bethlehem* in the beginning of *February*.

The forty Days of *Mary's* Purification being over, Jesus Christ is presented in the Temple on the 2d of *February*.

*Joseph* warn'd in a Dream by an Angel, goes to *Egypt* with the Mother and the Child.

*Herod* sends to *Bethlehem* to kill all the Children from two years of Age.

*Herod* dies on the 9th of *February*.

*Joseph* returns to *Judea*, and being inform'd that *Archelaus*, the Son of *Herod*, had succeeded, he retires to *Galilee*, and dwelt in the City of *Nazareth*.

Years of  
the vul-  
gar AE-  
ra.

*The Beginning of the vulgar AEra, the  
fourth Year of the true Birth of Jesus  
Christ.*

, JESUS Christ at twelve Years of Age comes to Jerusalem with his Father and Mother, to celebrate the Passover, and is found in the Temple amongst the Doctors.

28 S. John begins to preach Repentance, to baptize, and to declare Jesus Christ.

30 Jesus Christ is baptiz'd by S. John in Jordan on the 6th of January.

He is forty Days in the Wilderness.

John leaves the Wilderness, and comes to Bethany, where he baptizes. He answers those who were sent to him by the Priests and Levites, that he is not the Christ.

Two of S. John's Disciples, Andrew and Bartholomew, follow Jesus. Andrew brings to him his Brother Simon, who is called Cephas or Peter. Philip follows Jesus Christ, and makes Nathaniel acquainted with him.

The Marriage of Cana on the 22d of March, where Jesus Christ works his first Miracle, by changing Water into Wine.

Jesus Christ comes to Jerusalem to the Passover, and turns the Buyers and Sellers out of the Temple. He leaves Jerusalem in April, and goes to Judea, where he baptizes, or rather his Disciples for him.

S. John having left Bethany, baptizes at Aenon near to Salim.

S. John reproves Herod, because he had taken Hero-dias, his Brother Philip's Wife.

31 S. John is put in Prison by Herod's Order.

Jesus Christ being inform'd of this, retires into Galilee.

Going along near Samaria, he meets the Samaritan Woman, and stays two Days at Samaria, from whence he goes to Galilee and Nazareth, where he

A.D.

he explains the Scripture in the Synagogue. He returns to *Galilee*. He works a second Miracle at *Cana*, by healing the Son of a great Man. He calls *Simon* and *Andrew*, *James* and *John* the Sons of *Zebodee*. He comes to live at *Capernaum*, preaches and works Miracles in the Country. He goes to *Jerusalem* to the Passover, and stays till it is over; departs from thence, and returns to *Galilee*.

He chuses twelve Apostles; he preaches and works many Miracles.

32. Jesus sends his Disciples thro all *Judea*.

*S. John* is beheaded in Prison by *Herod's* Order, at the Sollicitation of *Herodias*.

Jesus comes to *Jerusalem* to the Passover, without making himself known, and returns to *Galilee*.

The Transfiguration of Jesus Christ upon Mount *Tabor*.

He comes to *Bethany* about the end of the year, where *Mary Magdalen* and *Martha* receive him. He returns into *Galilee*.

He comes to the Feast of Tabernacles, and teaches in the Temple.

He goes to *Bethany*, on the other side *Jordan*, where *S. John* had baptiz'd, and continues there till January the following year.

33. Jesus Christ raises *Lazarus*.

He makes his Entry into *Jerusalem* on the 10th of the Month *Nisan*, which is the 30th of *March*. He teaches in the Temple.

He eats the last Passover with his Apostles on the 13th of *Nisan*, which is the 2d of *April*, on a Thursday.

The same Evening he is apprehended in the Garden of Olives. He is carried before *Ananias*, Father-in-Law to the High-Priest *Caiaphas*.

Next Day in the Morning, on Friday the 14th of *Nisan*, the 3d of *April*, he was brought before *Pilate*, Governor of *Judea*. *Pilate* sends him to *Herod*, who contemns him, and sends him back

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to Pilate. He is condemn'd, brought to the Place of Execution, and tied to the Cross. He breathes his last at three in the Afternoon. He rises again on Sunday Morning, the 5th of April. During forty Days he appears several times to his Disciples.

He ascends to Heaven the fortieth Day.

### *The ACTS of the APOSTLES.*

**S**T. Matthias is elected by the Apostles in the room of Judas.

The Holy Ghost descends upon the Apostles and Disciples the 5th Day after the Resurrection, being the 24th of May.

S. Peter preaches the Gospel boldly, and converts many.

Peter and John cure him that was lame from his Birth at the Gate of the Temple : They are put into Prison, and set at liberty again. They continue to preach, and convert a great many Jews, who had their Goods in common.

Ananias and Sapphira, having conceal'd Part of the Price of their Possessions, are struck dead.

The Election of the seven Deacons, for the distribution of Alms, and assisting the Apostles in Spirituals.

Persecution rais'd against the Christians.

The Martyrdom of S. Stephen on the 25th of December.

Philip converts several Persons at Samaria, and there baptizes Simon Magus. As he was going to Gaza, he baptizes the Eunuch of Queen Candace, and preaches as far as Cesarea.

34 Saul, going to Damascus to persecute the Christians, is overthrown, converted, comes to Damascus, and is there baptiz'd by Ananias : he retires to Arabia.

Saul

# A Chronological Table.

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A.D.

- 37 Saul comes to *Jerusalem*, and stays three Days with *Peter*. *Barnabas* makes him acquainted with the Apostles.  
He disputes with the *Hellenists*, goes to *Tarsus*, and into the Provinces of *Syria* and *Cilicia*.  
*S. Peter* travels over several Provinces.
- 38 He cures *Aeneas* at *Lydda*, and raises *Tabitha* at *Joppa*.
- 39 *Cornelius* the Centurion, a Gentile, is baptiz'd by *S. Peter*.
- 40 The Christians multiply at *Antioch*.
- 41 *Barnabas* carries *S. Paul* to *Antioch*, where the Disciples of Jesus Christ are called **CHRISTIANS**.  
*Agabus* foretels a Famine.
- 42 The Christians of *Antioch* send Relief to those of *Jerusalem* by *Barnabas* and *Saul*, who leave *Jerusalem* with *Mark*.  
*Agrippa* puts *James*, the Brother of *John*, to death, and puts *Peter* in Prison. *S. Peter* escapes out of Prison miraculously.  
*S. Paul* and *S. Barnabas*, being return'd to *Antioch*, the Holy Ghost ordains them to be employ'd in the Work of the Ministry. They go to *Seleucia* and *Cyprus* with *Mark*.  
*Saul* converts the Proconsul *Sergius Paulus* at *Paphos*, and afterwards takes the Name of **PAUL**. *Paul* and *Barnabas* come to *Antioch* from *Pisidia*, and from thence go to *Iconium*.
- 43 They are chas'd from *Iconium*, and come to *Lycania*.
- 44 *Paul* visits the Churches which he had founded in *Asia*. He returns to *Antioch* with *Barnabas*.
- 45 After having staid some time at *Antioch*, they carry the Gospel to divers Countries, and return to *Antioch*.
- 49 The Dispute that arose at *Antioch*, about the Observation of the Ceremonies of the Law.
- 50 The **COUNCIL OF JERUSALEM** which decides that Question.

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- 51 The Separation of S. Paul and S. Barnabas. Paul's Voyages to *Asia* and *Macedonia*.
- 52 S. Paul comes to *Athens*, disputes in the *Areopagus*, from whence he goes to *Corinth*.
- 54 Paul returns to *Jerusalem*, and from thence to *Antioch*, and then goes over *Galatia* and *Phrygia*.
- 56 He goes to *Ephesus*.
- 57 From *Ephesus* to *Troas*, and then to *Macedonia*.
- 58 From *Macedonia* he goes over to *Greece*, and at *Corinth* takes the Alms which had been gathered in *Achaia*. He repasses thro *Asia*, and returns to *Jerusalem*, where he is apprehended by the Tribune *Lysias*, and sent to the Governor *Felix*, who keeps him Prisoner 2 years.
- 60 *Festus*, Successor to *Felix*, hears S. Paul and his Accusers. S. Paul appeals to *Cesar*, he is heard in presence of *Agrippa*, and then carried to *Rome*.
- 61 S. James, our Lord's Brother, is ston'd at *Jerusalem*. The first HERETICKS appear.
- 63 S. Paul arrives at *Rome*, and is allowed to stay there under the Guard of a Soldier. He is kept two years, at the end of which being set at liberty, he returns to preach in *Asia*.

**The History of the CHURCH.***The three first Centuries.*

- 64 ST. Peter and S. Paul arrive at *Rome*. They confound *Magus*.  
Nero raises the FIRST PERSECUTION against the Christians.
- 65 S. Peter and S. Paul suffer Martyrdom at *Rome*, on the 29th of June.
- S. LINUS succeeds Peter.
- 70 S. John takes up his Residence at *Ephesus*. ANACLETUS succeeds S. Linus..
- 77 S. CLEMENT succeeds Anacletus.

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- 90 The SECOND PERSECUTION of the Christians by *Domitian*.
- 95 S. John is thrown into a Caldron of boiling Oil at *Rome*, and banish'd to the Isle of *Patmos*.
- 97 S. John returns to *Ephesus*.
- 100 *EVARISTUS* succeeds S. *Clement* in the See of *Rome*.
- 101 S. John dies, aged above 90 Years.
- 107 The THIRD PERSECUTION of the Christians under *Trajan*.  
The Martyrdom of S. *Ignatius* Bishop of *Antioch*.
- 109 *ALEXANDER* succeeds *Evaristus* in the See of *Rome*.
- 115 *Saturninus* and *Basilides* publish their Errors.
- 119 *SIXTUS I.* succeeds *Alexander*.
- 120 *Carpocrates* publishes his Errors. The Heresy of the *Cainites* and *Nicolaitans* is form'd.
- 125 The FOURTH PERSECUTION of the Christians under *Adrian*.
- 128 *TELESPHORUS* succeeds S. *Sixtus* in the See of *Rome*.
- 139 *Telephorus*, Bishop of *Rome*, suffers Martyrdom.  
*HYGINUS* succeeds him.
- 142 *Marcion* joins the Disciples of *Cerdon*, and is Author of the Sect of the *Marcionites*.
- 143 *PIUS* succeeds *Hyginus*.
- 145 *Valentinus* the Heretick spreads his Errors.
- 158 *ANICETUS* succeeds *Pius*.
- 166 The FIFTH PERSECUTION against the Christians under *Marcus Aurelius*.
- 168 *SOTER* succeeds *Anicetus* in the See of *Rome*.
- 170 *Marcus* and *Corlabasis* publish their Errors.
- 171 *Tatian* becomes Head of the Sect of the *Encratites*.
- 172 The beginning of the Sect of the *Montanists*.
- 173 The Heresy of the *Alogi*, *Antitactices*, and *Archonticks*.
- 175 *Bardesanes* publishes his Errors: The Heresy of the *Heracleonites* and *Severians*.
- 176 *ELÆUTHERIUS* succeeds *Soter* in the See of *Rome*.

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- 177 The Martyrs at *Lyons* and *Vienna*.  
S. *Irenaeus* made Bishop of *Lyons*.
- 180 *Apelles*, the *Marcionite*, becomes Author of a Sect.  
*Selucus* and *Hermias* teach Errors.
- 192 *VICTOR* succeeds *Eleutherius*.
- 194 *Florinus*, *Blaetus*, and *Praxeas*, teach Novelties at *Rome*.
- 196 The Dispute between *Victor* and the Bishops of *Asia*, about keeping *Easter*.
- 197 The Rise of the Heresy of *Theodotus* and *Artemon*, who denied the Divinity of Jesus Christ.
- 200 The Persecution of the Christians in *Africk*.  
Councils held in *Africa*, at *Synnada* and *Iconium*, about re-baptizing of Heretics.  
*Noetus* publishes his Errors.
- 201 The SIXTH PERSECUTION against the Christians under *Severus*.
- 202 *ZEPHYRINUS* succeeds *Victor*. Edicts publish'd against the Christians.
- 203 S. *Irenaeus* suffers Martyrdom in *Gaul*.
- 204 The Council of *Asia* against *Noetus*.
- 219 *CALLISTUS* succeeds *Zephyrinus*.
- 220 *Origen* and *Julius Africanus* flourish.
- 224 *URBAN* succeeds *Callistus*.
- 230 *PONTIANUS* succeeds *Urban*.
- 235 The SEVENTH PERSECUTION against the Christians.  
*ANTERUS* succeeds *Pontianus*, who died in Exile.
- 236 S. *FABIANUS* succeeds *Anterus* on the 3d of January.
- 245 The Mission to *Gaul*.
- 248 S. *Cyprian* elected Bishop of *Carthage*.
- 249 The EIGHTH PERSECUTION against the Christians.
- 250 The Death of S. *Fabian*, Bishop of *Rome*. The See vacant one Year.  
The Persecution continues to the end of the Year.
- 251 *CORNELIUS* is elected Bishop of *Rome*.

*Novatian*

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- Novatian makes a Schism by getting himself ordained Bishop. The Rise of the Sect of the Novatians.
- 252 *LUCIUS* succeeds *Cornelius* Bishop of *Rome*, who dies in Exile.
- 255 *STEPHEN* succeeds *Lucius*.  
The begining of the Dispute between *Stephen* and *S. Cyprian*, about re-baptizing Hereticks.
- 257 The NINTH PERSECUTION of the Christians under *Valerian*.
- SIXTUS II.* succeeds *Stephen* in the See of *Rome*.
- 258 St. *Cyprian* is beheaded for the Faith.
- 259 *DIONYSIUS* elected Bishop of *Rome*.  
*Dionysius Alexandrinus* writes against the *Sabellians* and *Nepos*.
- 260 *Galienus*, Son to *Valerianus*, taken by *Sapor*, gives Peace to the Church.
- 264 *Paulus Samosatenus*, Bishop of *Antioch*, Author of the Sect of the *Paulinists*.  
The Council of *Antioch* against him.
- 269 *FELIX* succeeds *Dionysius* in the See of *Rome*.
- 270 *Paulus Samosatenus* is deposed by the Council of *Antioch*. The Rise of *Manicheism*.
- 275 *EUTYCHIANUS* succeeds *Felix* in the See of *Rome*.
- 276 *CAIUS* succeeds him in December.
- 296 *MARCELLINUS* is elected Bishop of *Rome* in the Place of *Caius*.

### The Fourth Century.

- 303 THE TENTH PERSECUTION under *Diocletian* begins this Year, and lasts ten Years.
- 308 *MARCELLUS* is elected to the See of *Rome* on the 29th of May.
- 310 *EUSEBIUS* succeeds him.
- 311 *MILTIADES* succeeds *Eusebius* in the See of *Rome* on the 2d of July.
- 312 The Rise of the Schism of the *Donatists* in *Africa*.

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- CONSTANTINE THE GREAT**, the first Christian Emperor, publishes Edicts in favour of the Christians..
- 314 S. SYLVESTER succeeds *Miltiades* on the 31st of January.
- 320 The PERSECUTION of *Licinius* against the Christians.
- Arius*, Priest of *Alexandria*, begins to dogmatize, and is condemned by *Alexander* his Bishop. *Colluthius* makes a Schism at *Alexandria*.
- 325 THE COUNCIL OF NICE, which was the first General Council, against *Arius*.
- 326 The Promotion of S. *Athanasius* to the Bishoprick of *Alexandria*.
- 327 The Sepulchre of Jesus Christ discovered.
- 330 *Eustathius* B. of *Antioch* is deposed by the *Arians*.
- 335 S. *Athanasius* is banish'd to *Treves*.
- 336 S. *MALCHUS* succeeds *Sylvester* in the See of *Rome*, and dies the same Year.
- 337 JULIUS succeeds him.  
S. *Athanasius* recalled by *Constantine's Sons*.
- 338 Paul, Bishop of *Constantinople*, deposed in a Council.
- 340 S. *Athanasius* removed from his See.
- 347 The Council of *Sardica*, which absolves S. *Athanasius*.
- 349 He is restored.
- 352 LIBERIUS is elected Bishop of *Rome* in the Place of *Julius* on the 22d of May.
- 355 Banished to *Berea*, and *Felix* thrust into his Place.
- 356 S. *Athanasius* chased from *Alexandria*.
- 357 *Liberius* signs a Formulary at *Vienne*, and is restored.
- 359 The Councils of *Seleucia* and *Rimini*, which approve the *Arian* Formularies.
- 360 The Rise of the Sect of the *Macedonians*.
- 361 The Emperor *Julian* oppresses the Christians.
- 362 S. *Athanasius* restored to the See of *Alexandria*.
- 363 The Emperor *Jovian* favours the Orthodox. The Rise of the Schism of the *Luciferians*.

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- 364 The Emperor *Valentinian* stands up for the Catholicks in the *West*. *Valens* persecutes them in the *East*, and favours the *Arians*.
- 366 *DAMASUS* succeeds *Liberius* in the See of *Rome*. *Ursicinus* is created Anti-pope.
- 373 The Death of S. *Athanasius* on the 2d of *May*.
- 376 *Apollinaris* publishes his Heresies.
- 381 THE COUNCIL OF CONSTANTINOPLE, the Second General one.
- 383 *SIRICIUS* succeeds to *Damasus* in the See of *Rome*. *Helvidius* writes against the perpetual Virginity of *Mary*.
- 385 *Priscillian* and several of his Sect are executed.
- 389 *Bonosus* publishes his Errors about the Virgin.
- 398 *ANASTASIUS* succeeds *Siricius* in the See of *Rome*. Disputes occasion'd by *Origen's Books*.

*The Fifth Century.*

- 402 *INNOCENTI*. succeeds *Anastasius* in the See of *Rome*.
- 403 S. *John Chrysostom* deposed in the Council of *Chena*, and restored.
- 404 S. *Chrysostom* removed from *Constantinople*, and banished.
- 407 The Death of S. *Chrysostom*. The *East* and *West* divided upon his account.
- 409 *Pelagius* and *Celestius* begin to dogmatize, and are Authors of the *Pelagian Heresy*.
- 411 The Conference of *Carthage* between the Catholick Bishops and the *Donatists*.
- 412 The Council of *Carthage* against *Celestius*.
- 413 S. *Chrysostom's Name* put in the *Dypticks*; and the *Eastern* and *Western* Churches re-united.
- 416 The Councils of *Carthage*, *Milevis* and *Rome*, against *Celestius* and *Pelagius*.
- 417 *ZOZIMUS* succeeds *Innocent* in the See of *Rome*.  
The Council of *Carthage* against *Pelagius*.
- 418 *BONIFACE* succeeds *Zozimus*.

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- The Contest between the Bishops of *Africk*, and the Bishop of *Rome*, about Appeals.
- 423 *CELESTIN* succeeds *Boniface* in November.
- 431 THE COUNCIL OF *EPHESUS*, being the third General one, against *Nestorius*.
- 432 *SIXTUS III.* succeeds *Celestine*.
- 440 S. *LEO* is elected Bishop of *Rome*.
- 448 *Eutychius* begins to teach his Error. He is condemned in the Council of *Constantinople*.
- 449 The Cabal of *Ephesus*, in which *Flavianus* is deposed.
- 451 THE COUNCIL OF *CHALCEDON*, being the fourth General one, in which *Dioscorus* and *Eutychius* are condemned.
- 461 *HILARIUS* succeeds S. *Leo*.
- 465 *SIMPLICIUS* succeeds him.
- 483 *FELIX III.* is raised to the See of *Rome*.
- 484 He excommunicates *Acacius* of *Constantinople*. The Division of the *Eastern* and *Western* Churches.
- 492 *GELASIUS I.* succeeds *Felix*.
- 496 *ANASTASIUS* is elected Bishop of *Rome*.
- 498 *SYMMACHUS* succeeds him.  
*Laurentius* the Anti-pope.

*The Sixth Century.*

- 514 *HORMISDAS* is raised to the See of *Rome* after the Death of *Symmachus*.
- 520 The Council of *Constantinople* against the *Eutychians*. The *Eutychians* are divided into *Corrupticole*, and *Incorrupticole*.
- 524 *JOHN I.* succeeds *Hormisdas*.
- 526 *FELIX IV.* succeeds *John*.
- 530 *Felix* dying at the end of the preceding Year, *BONIFACE II.* is raised to the Holy See in the beginning of this.
- 532 *JOHN II.* succeeds *Boniface*.
- 534 And *AGAPETUS John*.
- 536 *Agapetus* coming to *Constantinople*, deposes *Anthimus*, and ordains *Mennas*. He dies there.

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- 537 *SILVERIUS* succeeds him.  
538 He is banished, and *VIGILIUS* put in his Place.  
541 The Edict of the Emperor *Justinian* against *Origen*.  
545 His Edict against the three Chapters or Articles.  
546 The Council of *Constantinople* against the three Chapters.  
549 *Vigilius* being called to *Constantinople*, first maintains and then condemns the three Chapters.  
553 THE SECOND COUNCIL OF *CONSTANTINOPLE*, being the fifth General one, against the three Chapters.  
*Vigilius* refusing to condemn them, is banished, but upon his Return approves their Condemnation.  
555 *Vigilius* dies at *Syracuse* in his Return to *Rome*.  
*PELAGIUS I.* succeeds him.  
559 *JOHN II.* succeeds *Pelagius*.  
573 *BENEDICT BONOSUS* is elected Bishop of *Rome*.  
*PELAGIUS II.* succeeds him.  
587 The Council of *Constantinople* under the Patriarch *John the Faster*, wherein that Patriarch takes the Title of Universal Bishop.  
590 S. *GREGORY I.* is raised to the See of *Rome*.  
599 The end of the Schism of the Bishops of *Istria*, about the Affair of the three Chapters.

*The Seventh Century.*

- 604 *SABINIANUS* succeeds S. *Gregory* on the 1st of *September*, and dies next year.  
606 *BONIFACE III.* is put in his Place on the 15th of *February*, and dies on the 11th of *November*.  
*BONIFACE IV.* succeeds him.  
614 *DEUSDEDIT* succeeds *Boniface*.  
617 And *BONIFACE V.* succeeds him.  
620 The Beginning of *Monotheism*.  
626 *HONORIUS* is elected on the 17th of *May* in the Place of *Boniface*, who died the year before.  
629 *Sergius* of *Constantinople*, *Anastasius* of *Antioch*, and *Cyrus* Bishop of *Pharan*, and afterwards Patriarch

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- Patriarch of *Alexandria*, declare for *Monothelism*.
- 634 *Honorius* approves *Sergius's Letter*, which forbids saying either that there was one or two Wills in Jesus Christ.
- Sophronius*, Bishop of *Jerusalem*, attacks the *Monothelites*.
- 639 The Edict of the Emperor *Heraclius*, whereby he enjoins Silence about the Question, Whether there be one or two Wills in Jesus Christ.
- SEVERIANUS* succeeds *Honorius*, and dies on the 4th of *August*.
- 640 *JOHN IV.* succeeds him.  
He condemns the Edict of *Heraclius*.
- 641 *THEODORUS* succeeds *John IV.*
- 648 *Theodorus* condemns the *Monothelites* in the Council at *Rome*.
- 649 *MARTIN I.* succeeds *Theodorus*.
- 651 He is sent to *Constantinople*, is detain'd Prisoner there several Months, and then banish'd.
- 653 *EUGENIUS* is elect'd Pope in *Martin's* Lifetime.
- Martin* dies in Exile on the 12th of *November*.
- 655 *VITALLANUS* succeeds *Eugenius*.
- 669 *ADEODATUS* is rais'd to the Holy See in the Room of *Vitalianus*.
- 676 *DONUS* succeeds him.
- 678 *AGATHO* is rais'd to the Holy See.
- 680 THE THIRD COUNCIL OF CONSTANTINOPLE, being the Sixth General one, against the *Monothelites*.
- 682 The Death of Pope *Agatho*. The Vacancy of the See for above a year.
- 683 *LEO II.* takes possession of it on the 12th of *August*.
- 684 He dies on the 26th of *June*. *BENEDICT* succeeds him.
- 685 *JOHN V.* succeeds *Benedict*.
- 686 *CONON* is put in the Room of *John V.*
- 687 *Conon* dying the 13th of *September*, *Sergius* is put in possession of the Holy See by the Exarch.
- 692 The Council of *Trulla*.

The Eighth Century.

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- 701 JOHN VI. succeeds *Sergius* on the 29th of October.  
705 To him succeeds JOHN VII.  
708 SISINNIUS is elected Pope on the 1st of January, and dies twenty Days after.  
*CONSTANTINE* succeeds him on the seventh of March.  
714 GREGORY II. is put in *Constantine's Place*.  
719 The Mission of *Boniface* to *Germany*.  
725 *Leo Isaurus* condemns Images, and persecutes those who defend the Worship of them.  
731 GREGORY III. succeeds *Gregory II.*  
741 Zachary is put in the Place of *Gregory III.*  
752 STEPHEN II. succeeds him, and dying three Days after, STEPHEN III. succeeds him.  
754 The Council of *Constantinople* against Images.  
757 PAUL I. succeeds *Stephen III.*  
767 *CONSTANTINE*, a Laick, is put in the Holy See, after the Death of *Paul*, by *Didier King of the Lombards*.  
768 He is depos'd. PHILIP elected, and depos'd. STEPHEN IV. is elected on the 8th of August.  
772 ADRIAN I. succeeds *Stephen*.  
780 The Restoration of the Worship of Images in the East, after the Death of the Emperor *Leo*.  
783 *Elipand* and *Felix* publish their Opinion about the Quality of an adoptive Son, which they attribute to JESUS CHRIST.  
787 THE SECOND COUNCIL OF NICE, being the Seventh General one, for the Worship of Images.  
789 The Council of *Frankfort* against *Elipand* and *Felix*, and about the Worship of Images.  
795 LEO III. is elected Pope.  
800 Charlemagne goes to *Rome*, and is there declared Emperor in December.

*The Ninth Century.*

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- 806 Joseph, Steward of the Church of Constantinople, is restored by the Patriarch Nicephorus.
- 809 The Emperor Constantine Copronymus puts away his Wife, and espouses Theodota. This Marriage is approv'd in a Council at Constantinople, and disapprov'd by Theodorus Studita, and by several Monks, who upon that account separate from the Communion of the Emperor, and the Patriarch, and are persecuted.
- The Council of Aix-la-Chapelle, about the Procession of the Holy-Ghost; the Conference of the Deputies of the Council with Pope Leo.
- 810 Sergius, and some other Manicheans, renew this Heresy at Constantinople.
- Benedict, Abbot of Aniano, undertakes the Reform of the Orders of S. Benedict in the West.
- 811 The Re-union of Theodorus Studita and the Monks with the Patriarch Nicephorus.
- 812 The Emperor Michael and Nicephorus destroy the Manicheans, and the Enemies to Images at Constantinople.
- 814 Leo the Armenian, Emperor of the Greeks, declares against the Worship of Images. Nicephorus is banish'd.
- The Council of Constantinople against Images.
- 815 Claud Clement, Bishop of Turin, attacks the Worship of Images in the West.
- 816 Pope Leo dies the 23d of May, and STEPHEN IV. succeeds him the 22d of June.
- The Councils of Aix-la-Chapelle for reforming the Canons and Monks.
- 817 Stephen dies on the 20th of January, and PASCHAL I. is elected in his Place.
- 818 He sends Legates into the East, to stand up for the Monks who defended the Worship of Images.
- 820 MICHAEL, the Lisper, Successor to Leo, puts an end to the Persecution against the Defenders of the Worship of Images.

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- 821 He makes a Regulation to accommodate the Differences between the *Iconoclasts*, and the Defenders of the Worship of Images.
- 823 He sends Embassadors to the *West* to get this Accommodation approv'd. It is disapprov'd at *Rome*. The Bishops of *France* seem not to be against it.
- 824 The Council of *Paris* about the Worship of Images. *Paschal* dying on the 14th of *May*, *EUGENIUS II.* is elected two Days after. *Zinzius* the Anti-pope.
- 827 *Zinzius* is obliged to abdicate. *Eugenius* dies soon after. *VALENTINUS* succeeds him on the 14th of *Dec.* but survives only one Month and some Days.
- 828 *GREGORY IV.* is put in his Place the 20th of *January*.
- 833 *Gregory* comes to *France* to excommunicate *Lewis the Debonnaire*. The Bishops of *France* answer him, That if he came for that, he should return excommunicated himself.
- 835 *Eppo*, Archbishop of *Rheims*, is depos'd, for having oblig'd *Lewis the Debonnaire* to abdicate.
- 842 The Council of *Constantinople* against the *Iconoclasts*.
- 844 *Gregory IV.* dying, *SERGIUS II.* succeeds him on the 2d of *February*.
- 845 The dispute between *Paschasius* and *Ratramne*, about the Manner of the Birth of JESUS CHRIST.
- 846 *Godeschalchus*, Monk of *Orbais*, begins to dogmatize and write about Predestination and Grace.
- 847 *LEO IV.* succeeds *Sergius* on the 12th of *April*. *Ignatius* is ordain'd Patriarch of *Constantinople*.
- 848 *Rabanus*, Archbishop of *Mayence*, condemns the Doctrine of *Godeschalchus* in a Council, and remits him to *Hincmar* his Bishop, who causes him to be condemn'd in the Council of *Kierci*, and afterwards confined at *Hauteiliers*.
- 850 The Dispute about Predestination continues and grows hot. A new Dispute about the Eucharist between *Paschasius* and his Adversaries.

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- 853 The Articles made at *Kierci*, about Predestination and Grace, attacked by *Prudentius*, Bishop of *Troyes*, and by the Church of *Lyons*.
- 855 The Council of *Valence* in January, makes a Decision upon the Disputes about Predestination and Grace.
- Leo IV.* dies on the 17th of July, and *BENEDICT III.* succeeds him.
- 858 *Benedict III.* dies on the 8th of April. *NICOLAS I.* is elected in his Place.
- Ignatius* Patriarch of *Constantinople*, is depos'd and banish'd, and *Photius* ordain'd Patriarch.
- 859 The Canons of the Council of *Valence* about Predestination and Grace, are propos'd to the Council of *Savoniers*, and the Affair remitted to a more numerous Council.
- 860 The Question between *Hincmar* and *Ratramne* about this Expression, *Trina Deitas*. The Divorce of *Thietberge* from *Lotharius*.
- 861 The Ordination of *Photius*, and the Deposition of *Ignatius* confirm'd in a Council of 318 Bishops held at *Constantinople*, in Presence of *Zachary* and *Rodoaldus*, the Pope's Legates.
- 862 The Council of *Rome*, which declares void the Ordination of *Photius*, re-establishes *Ignatius*, and condemns the two Legates.
- 863 The Divorce of *Lotharius* from *Thietberge*, and his Marriage with *Valdrad*, declared null by Pope *Nicolas*.
- The King oblig'd to take back *Thietberge*.
- 866 The Council of *Photius* against Pope *Nicolas*.
- 867 *Ignatius*, Patriarch of *Constantinople*, is restor'd, and *Photius* remov'd.
- Nicolas I.* dies on the 13th of November.
- ADRIAN II.* is put in his Place on the 14th of December following.
- 869 THE COUNCIL OF CONSTANTINOPLE, being the eighth general one, against *Photius* and his Adherents, begun on the 5th of October,

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ber, and ended on the last of February the following Year.

870 The Difference between *Hincmar of Rheims* and *Hincmar of Laon*.

The Contest between the Pope's Legates and the Patriarch of *Constantinople* about *Bulgaria*.

872 *Adrian II.* dies on the first of *November*: *JOHN VIII.* succeeds him on the 14th of *December*.

878 *Ignatius* dies; *Photius* is restor'd. *John VIII.* agrees to his Restoration.

881 *John VIII.* disapproves the Restoration of *Photius*, and condemns his Person anew.

882 *MARINUS* succeeds *John VIII.* in the End of *January*, condemns *Photius*, and declares his Ordinations null.

884 *ADRIAN III.* succeeds *Marinus* in *January*.

885 *STEPHEN V.* succeeds *Adrian*, who died on the 9th of *May*.

886 The Division of the *Eastern* and *Western* Churches.

891 *FORMOSUS*, Bishop of *Ostia*, is elected in the Room of *Stephen* on the 27th of *May*. He is put to trouble by *Sergius* the Anti-pope.

896 *Formosus* dying, *BONIFACE* takes possession of the See, and dies fifteen Days after.

897 *STEPHEN VI.* is elected on the 6th of *January*. The Council of *Rome*, which condemns the Memory of *Formosus*.

900 *Stephen VI.* is put into Prison, and strangled about the End of the Year. *ROMANUS* is elected in his Place.

### *The Tenth Century.*

901 *THEODORUS II.* succeeds *Romanus*, and dies in twenty Days after. *JOHN IX.* is put in his Place.

905 *John IX.* dies. *BENEDICT IV.* succeeds him.

906 *LEO V.* succeeds *Benedict IV.* He is remov'd forty Days after by *CHRISTOPHER*, who takes possession of the Holy See.

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- 907 Christopher is removed seven Months after by *Sergius*, Anti-pope in the Time of *Formosus*.
- 910 *Sergius* dying, *ANASTASIUS* is ordained.
- 912 *LANDON* is elected Pope in the room of *Anastasius*.
- JOHN X.* raised to the Pontificate by the Intrigues of *Theodorus*.
- 928 *John* dies in Prison.
- LEO VI.* succeeds him, and dies six Months after.
- 929 *STEPHEN VII.* succeeds *Leo*.
- 931 *JOHN XI.* Son to *Sergius* and *Marofia*, succeeds him.
- 933 He is put in Prison by *Albericus*.
- 936 *LEO VII.* succeeds him.
- 939 *STEPHEN VIII.* is elected Pontiff.
- 943 And *MARINUS II.* succeeds *Stephen*.
- 946 *AGAPETUS II.* elected in the room of *Marinus*.
- 955 The Death of *Agapetus*. *Octavianus* Son to *Albericus* takes possession of the Holy See, and takes the Name of *JOHN XII.*
- 963 The Emperor *Otho* causes *John XII.* to be depos'd, and *LEO VIII.* to be put in his Place.
- 964 *Leo VIII.* is removed, and *John XII.* restored, who dies on the 14th of May. The Romans elect *BENEDICT V.* *Otho* returns to Rome, causes *Benedict* to be deposed, and restores *Leo*.
- 965 *Benedict* dies in Exile at *Hamburg*, and *Leo VIII.* at *Rome*.
- JOHN XIII.* is elected Pope with the Emperor's Consent.
- 966 *John* is removed by the Romans, and restored by *Otho*.
- 972 *John* dies on the 6th of September. *BENEDICT VI.* is raised to the Holy See.
- 973 He is taken Prisoner by *Cincius*, and strangled in the Castle of St. Angelo.
- 974 *BONIFACE* takes possession of the Holy See. The Romans set up *Benedict VII.* against him.
- 975 *Boniface* flies to Constantinople.
- 984 The Death of *Benedict* on the 10th of July. *JOHN XIV.* succeeds him.

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- 985 Boniface returns to Rome, makes John XIV. Prisoner in the Castle of S. Angelo, where he dies.  
Boniface also dies four Months after.
- 996 JOHN XV. is raised to the Holy See. He retires to Tuscany.  
John XV. dies in May.  
*Bruno, Otho's Kinsman, is chosen in his Room, and call'd GREGORY V. Crescentius removes him, and causes John Bishop of Plaisance to be elected. Otho comes to Rome, deposes John, and restores Gregory.*
- 999 The Death of Grezory on the 18th of February.  
*Gerbert, Archbishop of Ravenna, succeeds him by the Name of SILVESTER II.*

*The Eleventh Century.*

- 1003 JOHN XVI. succeeds Silvester II. He is but five Months in the See. JOHN XVII. succeeds him.
- 1009 SERGIUS IV. succeeds John XVII.
- 1012 He dies on the 13th of May. After his Death there is a Schism between BENEDICT VIII. and Gregory.
- 1014 Benedict dying in the End of February, his Brother JOHN XVIII. succeeds him.
- 1033 John XVIII. is succeeded by BENEDICT IX. a young Boy, Son to Albericus.
- 1044 The Romans remove Benedict, who was accused of many Vices, and put in his Place SILVESTER III. Benedict acknowledging himself unworthy of the Pontificate, abdicates in favour of GREGORY VI.
- 1046 Henry, King of Germany, removes Gregory VI. and on Christmas-Eve causes Snidger to be elected, who takes the Name of CLEMENT II. Gregory VI. abdicates willingly in a Synod. Silvester is sent to his Bishoprick of S. Sabina.
- 1047 Clement II. dies on the 7th of October, and Benedict IX. remounts the Chair for the third time, which he possesses eight Months more.

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- 1048 *Poppo* is placed in the Holy See, and takes the Name of *DAMASUS* II. He dies twenty Days after.
- 1049 *Bruno*, Bishop of *Toul*, is elected five Months after the Death of *Damasus*, and takes the Name of *LEO* IX.
- 1050 The Heresy of *Berenger* condemn'd in several Councils.
- 1053 *Leo* IX. is taken Prisoner by the *Normans* of *Apulia*.  
*Michael Cerularius*, Patriarch of *Constantinople*, writes against the *Latins*, and causes their Churches to be shut up.  
*Leo* IX. is set at liberty.
- 1054 He dies on the 15th of *April*.  
The See of *Rome* is vacant a Year.
- 1055 *Gebehart*, Bishop of *Hiechstat*, is elected Pope, and takes the Name of *VICTOR* II.
- 1057 *Victor* dying on the 28th of *July*, *Frederick*, Abbot of *Monte-Cassino*, is chosen in his Place, and takes the Name of *STEPHEN* IX.
- 1058 *Stephen* dies at *Florence*. *Mincius*, Bishop of *Velitra*, is elected by Intrigue. Several Cardinals refuse to acknowledge him. *Gerard*, Bishop of *Florence*, is elected.
- 1059 He is ordain'd in the beginning of this Year, and takes the Name of *NICOLAS* II. *Mincius* renounces the Pontificate.
- 1061 The Death of *Nicolas* II. on the 3d of *July*.  
*Anselm*, Bishop of *Lucca*, is elected three Months after, and made Pope by the Name of *ALEXANDER* II. King *Henry* causes *Cadalous*, Bishop of *Parma*, to be proclaim'd Pope.
- 1064 *Alexander* is acknowledg'd lawful Pope in the Council of *Mantua*. *Cadalous* dies.
- 1073 *Alexander* dying on the 19th of *April*, *Hildebrand* is rais'd to the Holy See, and called *GREGORY* VII.
- 1074 The Project of a Crusade.
- 1075 *Cincius* seizes the Pope, but is obliged to release him. *Broils*

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- 1076 Broils between the Emperor *Henry* and the Pope, which last several Years.
- 1079 *Berenger* abjures his Heresy in a Council at *Rome*.
- 1082 *Henry* comes to *Italy*, and besieges *Rome*.
- 1084 *Henry* takes the City of *Rome*, and is crowned Emperor. *Robert*, Duke of *Normandy*, obliges him to retire.
- 1085 *Gregory VII.* dies on the 14th of *May*. The Holy See is vacant almost a Year. *Guibert* makes himself Master of Part of *Rome*, and endeavours to get himself acknowledg'd Pope.
- 1086 *Didier*, Abbot of *Monte-Cassino*, is elected Pope by the Name of *VICTOR III.*
- 1087 *Victor* dies on the 16th of *September*.
- 1088 *Ostianus*, Bishop of *Ostia*, is elected Pope on the 12th of *May*, and takes the Name of *URBAN II.*
- 1089 *Otbo* is removed by the *Romans*, and obliged to renounce the Pontificate.
- 1089 *Urban* confirms in the Council of *Rome* what *Gregory VII.* had done against *Guibert* and *Henry*.
- 1091 *Guibert* returns to *Rome*, and makes himself Master of the City.
- 1092 The Marriage of *Philip*, King of *France*, with *Bertrad*.
- 1094 *Hugh*, Archbishop of *Lions*, Legate of the Holy See, excommunicates *Philip* on the account of this Marriage; but the Pope suspends the Effect of the Sentence.
- The Council held at *Plaisance* by *Urban II.*, wherein the Crusade against the Infidels is propos'd by the Embassadors of the Emperor of *Constantinople*.
- Urban* coming to *France*, holds a Council at *Clermont* in *November*, wherein the Crusade is resolv'd upon.
- The Pope renews the Excommunication against King *Philip*.
- The King of *England* will not acknowledge Pope *Urban II.*

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- 1099 The City of *Jerusalem* is besieged by the Crusaders, and taken on the 15th of July.
- 1100 *PASCHAL* II. succeeds *URBAN*.  
The Death of the Anti-pope *Guibert*.

*The Twelfth Century.*

- 1102 *T*HE Emperor *Henry IV.* vows to go to the Holy Land. He is excommunicated in a Council at *Rome*.
- 1105 *Henry* is again excommunicated in a Council at *Mentz*. He is obliged to renounce the Empire. His Son is crowned King. The Father dies the following Year.
- Philip, King of *France*, and *Bertrad*, are absolved in the Council of *Paris*.
- 1106 The Contest between the Pope and the Emperor about Investitures.
- Pope *Paschal* retires to *France*.
- 1110 *Henry V.* goes to *Italy*, and gets himself crowned King of the *Lombards* at *Milan*.
- 1111 *Henry*, after having made a Treaty with the Pope about Investitures, which is signed and sworn of both Sides, enters *Rome*, causes the Pope to be seiz'd, obliges him to grant him the Investitures, and to crown him Emperor.
- After the Departure of the Emperor he holds a Council of Cardinals, who annul what the Pope had done, and renew the Decrees of his Predecessors about Investitures.
- 1112 *Henry* and *Peter de Bouys* publish their Errors. The *Lateran* Council, which declares the Treaty between the Pope and the Emperor, about Investitures, void.
- The same thing is ordain'd in a Council held at *Vienne* by the Archbishop, who excommunicates *Henry*.
- 1113 He is again excommunicated in a Council held by *Conon*, the Legate of the Holy See at *Beauvais*.

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- 1116 The *Lateran Council* of the 6th of *March* revokes the Privilege of Investitures granted to the Emperor.
- 1117 At the Approach of the Emperor's Army, the Pope retires from *Rome* to *Apulia*.  
*Henry* enters *Rome*, is crown'd a-new by *Maurice Burdin*, and then withdraws.
- 1118 *Paschal* returns to *Rome* with Forces, and dies there on the 18th of *February*.  
*GELASIUS II.* is elected in his Place.  
The Emperor coming to *Rome*, causes *Maurice Burdin* to be proclaimed Pope.
- 1119 *Gelasius* retires to *France*, and dies at *Cluni* on the 29th of *January*.  
*Cardinal Gui*, Archbishop of *Vienne* in *Dauphiny*, is elected at *Cluni* on the 1st of *February*, and named *CALIXTUS II.*  
He negotiates with the Emperor about the Contest relating to the Investitures. Not being able to come to an Agreement, he condemns the Investitures in the Council of *Rheims*, and excommunicates *Burdin*.
- 1120 *Calixtus* goes to *Italy*, and is receiv'd at *Rome*.  
*Burdin* retires to *Sutri*, where he is taken, and shut up in the Monastery of *Cave* the rest of his Days.
- THE FIRST GENERAL *LATERAN COUNCIL*, which confirms the Treaty made between the Emperor and the Pope about Investitures.
- 1124 *Calixtus II.* dies on the 13th of *December*. *Cardinal Thibaud* is elected in his Place, and proclaim'd by the Name of *Celestin II.* but the People not approving that Election, proclaim *Cardinal Lambert*, Bishop of *Ostia*, who takes the Name of *HONORIUS II.*
- 1126 *Peter de Bruys* dogmatizes in *Provence* and *Languedoc*, and *Tanchelin* in *Flanders*.  
*S. Bernard*, Abbot of *Clairvaux*, flourishes at this time.

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- 1130 *INNOCENT II.* succeeds to *Honorius* in the beginning of the Year.  
 The Schism of *Peter of Leon*, who takes the Name of *ANACLETUS*.  
*Innocent* is acknowledged in *France*, and retires thither.
- 1132 The Pope returns to *Italy*.  
 1133 *Lotharius* restores him in *Rome*.
- 1134 The Council held at *Pisa* against the Anti-Pope *Anacletus*. *S. Bernard* makes *Innocent* to be acknowledged by most of those who had followed *Anacletus*.
- 1138 *Anacletus* dies; his Party puts Cardinal *Gregory* in his Place, who takes the Name of *Victor*; but he soon renounces the Pontificate, and the Schism is extinct.
- 1139 THE SECOND GENERAL LATERAN COUNCIL, held in the Month of *April* against the Followers of the Anti-Pope, and against *Arnaud de Bresse*, who is banished out of *Italy*.
- 1140 The Council of *Sens*, in which the Errors of *Abaelard* are condemned.
- 1143 *CELESTIN II.* succeeds *Innocent* on the 14th of *September*.
- 1144 The Death of *Celestin* on the 8th of *March*. *LUCIUS II.* succeeds him.
- 1145 *Lucius* dies on the 24th of *February*. He is succeeded by *EUGENIUS III.*
- 1146 *Arnaud de Bresse* being return'd to *Rome*, makes the People rebel against the Pope, who retires to *France*.
- 1149 Pope *Eugenius* returns to *Italy*.
- 1153 *ANASTASIUS IV.* succeeds *Eugenius*.
- 1154 *Anastasius* dies on the fourth of *December*, and is succeeded by *ADRIAN IV.*
- 1159 *Arnaud de Bresse* raises a Disturbance at *Rome* against Pope *Adrian*. He is banished from *Rome* with his Followers. He is taken, and delivered to the Prefect of *Rome*, who causes him to be burnt. The

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- 1159 The Death of *Adrian* on the 1st of *September*.  
Most of the Cardinals chuse *ALEXANDER III.* *Octavianus* is elected Anti-Pope by some, and being supported by the Emperor, takes the Name of *Victor III.*
- 1160 The Council of *Pavia* in the Month of *February*, which declares the Election of *Alexander* void, and that of *Victor* valid. *Alexander* excommunicates the Emperor *Frederick*.
- The *Publicans*, Disciples to *Arnaud de Bresse*, are apprehended and executed in *England*.
- 1162 *Alexander* goes from *Sicily* to *France*  
The Conference between the King of *France* and the Emperor at *Avignon*, to remedy the Schism, broke off without any Effect, because *Alexander* would not go thither.
- The Death of the Anti-Pope *Victor* at *Lucca*.
- 1164 His Party chuse *Gui of Crema*, who takes the Name of *Paschal III.*  
The Rise of the Differences between *Henry King of England* and *S. Thomas of Canterbury*, who retires to *France*.
- 1165 *Alexander* returns into *Italy*, and makes his Entry into *Rome* in *November*.
- 1166 The Emperor *Frederick* goes to *Italy* with an Army, to put *Paschal* into Possession of the Holy See.
- 1167 He makes himself Master of *Rome*, but the Sickness in his Army obliges him to retire.
- 1168 *Alexander* pronounces Sentence of Excommunication against him in a Council of the *Lateran*. The *Romans* acknowledge him, and banish the Schismatics.
- 1170 The Death of the Anti-Pope *Paschal*. His Party put in his Place *John, Abbot of Struma*, who takes the Name of *Calixtus III.*  
*Thomas* Archbishop of *Canterbury* reconciled with the King of *England*, returns into *England*, and is there assassinated in his Church.

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- 1177 The Peace of the Church concluded betwixt the Pope and the Emperor in an Interview at *Venice*.
- 1178 Pope *Alexander* is recalled to *Rome*: the Anti-pope *Calixtus* obtains his Pardon.
- 1179 THE THIRD GENERAL LATERAN COUNCIL begins on the second of *March*. The *Albigenses* are condemned in it.
- 1181 *Alexander III.* dies. *LUCIUS III.* is put in his Place.  
*URBAN III.* succeeds *Lucius*.
- 1185 The Differences between the Pope and the Emperor.
- 1188 *GREGORY VIII.* succeeds *Urban*. He dies two Months after, on the 16th of *December*.
- 1189 *CLEMENT III.* is elected in the Place of *Gregory VIII.*
- 1191 *CELESTIN III.* succeeds *Clement*.
- 1198 *Celestin* dies on the 8th of *January*. *INNOCENT III.* succeeds him.

*The Thirteenth Century.*

- 1204 Constantinople taken by the *French*. *Bauduinus* is elected Emperor of the *East*.
- 1209 The Memory of *Amauri* condemned in the Council of *Paris*.
- 1211 The Pope causes a Sentence of Excommunication to be pronounced in *Germany* against the Emperor *Otho*.
- 1215 The Crusade of *Simon, Count of Montfort*, against the *Albigenses*.
- THE FOURTH GENERAL LATERAN COUNCIL.
- 1216 *Innocent III.* dies on the 16th of *July*. Two Days after, *HONORIUS III.* is elected in his Place.
- 1218 *Simon of Montfort*, Head of the Crusaders, is killed before the City of *Toulouse*, which he was besieging.

*Gregory*

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- 1227 *Gregory IX.* succeeds *Honorius.*
- 1241 *Gregory IX.* dies on the 30th of *September.* *C E - LESTIN IV.* who is elected in his Place, lives only 18 Days after his Election. The Holy See is vacant for nine Months, or thereabouts.
- 1243 *INNOCENT IV.* is elected Pope on S. *John Baptist's Day.*
- 1245 *Innocent IV.* retires into *France*, holds a Council, call'd the **GENERAL COUNCIL OF LYONS.**
- 1248 S. *Lewis King of France* goes beyond Sea.
- 1254 The Death of *Innocent IV.* *ALEXANDER IV.* succeeds him.
- A Bustle between the University of *Paris* and the Regulars.
- 1261 *Alexander IV.* dying on the 24th of *June*, the See is vacant three Months. The Cardinals elect *Francis, Patriarch of Jerusalem,* Pope, who takes the name of *URBAN IV.*
- 1264 *Urban* dies on the third of *October.*
- 1265 After a Vacancy of three Months, *Guy the Big*, a Native of *Provence*, is elected Pope on the 5th of *February*, and takes the Name of *CLEMENT IV.*
- 1268 *Clement IV.* dies on the 29th of *October*; the See continues vacant two Years and nine Months.
- 1270 S. *Lewis* goes a second time to *Africk*, and dies there.
- 1271 The Cardinals elect *Thibaud, Arch-deacon of Liege*, Pope, who was then at *Ptolemais.*
- 1272 *Thibaud* arrives at *Rome*, and takes possession of the Holy See on the 27th of *March.* He is called *gregory X.*
- 1276 The Death of *Gregory X.* *Peter of Tarentum* is elected on the 21st of *January*, and takes the Name of *INNOCENT V.* He dies the 22d of *June.* *Cardinal Ottoboni* is elected on the 12th of *July*, and named *ADRIAN V.* He dies at *Viterbo* the 18th of *August.* *Cardinal*

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- John Peter, the Son of Julian, a Portuguese,* succeeds him, and is put in Possession the 15th of September, by the Name of *JOHN XXI.*
- 1277 *John XXI.* is knock'd down by the Fall of a Board from the Palace of *Viterbo*, and dies on the 23d of November. *John Cajetan* is elected, and takes the Name of *NICOLAS III.* on the 26th of December.
- 1280 *Nicolas III.* dies on the 22d of August. The See is vacant six Months.
- 1281 *Simon de Brie, Cardinal of S. Cecilia,* is elected Pope on the 22d of February at *Viterbo*, consecrated at *Orvieta* on the 23d of March, and takes the Name of *MARTIN IV.*
- 1285 The Death of *Martin IV.* on the 24th of March. *HONORIUS IV.* succeeds him.
- 1287 The Death of *Honorius IV.* on the 3d of April. The See is vacant a Year.
- 1288 *NICOLAS IV.* is elected on the 12th of April.
- 1292 *Nicolas* dies. The See is vacant two Years, three Months and two Days.
- 1294 *Peter Moron* is elected Pope by the Name of *Celestine V.* *Benedict Cajetan* persuades him to resign the Pontificate, and gets himself elected in his Place on the 24th of December. He takes the Name of *BONIFACE VIII.*
- 1297 The Frerots condemn'd by *Boniface.*
- 1300 The Publication and Opening of the Jubilee. *Boniface* appears at *Rome* in Pontifical and Imperial Habits, with this Device, *Ecce duo Gladii sunt hic.* He causes a Crusado to be published.

*The Fourteenth Century.*

- 1301 *Boniface VIII.* is in bad Terms with *Philip the Fair, King of France.*
- 1302 The States of the Kingdom of *France* make Protests and Appeals against the Pretensions of *Boniface.* He publishes his Bull *Unam Sanctam* on the 16th of November.

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- 1303 Boniface is seiz'd at *Anagnia*; ill us'd by *Sciarra Colonna*; dies some time after he had been set at liberty.  
BENEDICT XI. is elected in his Place.
- 1304 Benedict dies. The See is vacant till the following Year.
- 1305 CLEMENT V. is elected on the fifth of *June*. He takes up his Residence in *France*. He revokes the Bull *Unam Sanctam*.  
The beginning of the Proces against the Templars.
- 1310 The Templars condemned in *France*.
- 1311 THE GENERAL COUNCIL OF VIENNE, open'd on the 16th of *October*.
- 1312 The Extinction of the Order of the Templars in the Council of *Vienne*.  
The Errors of the *Begards* and *Beguins* are condemned in that Council.
- 1314 Clement V. dies on the 17th of *May*. The Contest between the *Italian* and *French* Cardinals about the Election of a Pope. The Dispersion of the Cardinals. The Holy See vacant two Years, three Months, and seventeen Days.
- 1316 The Cardinals assembled at *Lyons*, elect JOHN XXII. on the 6th of *August*, who goes and takes up his Residence at *Avignon*.
- 1317 The Erection of new Archbispricks and Bisho-  
pricks in *France*.  
The Brother Minors summon'd and condemn'd by John XXII.
- 1323 The Pope pronounces Sentence against *Lewis of Bavaria*, who is summoned to the General Coun-  
cil next Year.
- 1328 *Lewis of Bavaria* causes *Michael de Corbario* to be elected Anti-Pope, who takes the Name of *Nicolas V*. He is enthron'd on the 12th of *May*, and chas'd from *Rome* on the 4th of *August*.
- 1330 He is delivered up to John XXII. and renounces the Pontificate.
- 1331 The Death of John XXII. on the 4th of *Decem-  
ber*.

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- ber. The 16th of the same Month, *BENEDICT XII.* is elected.
- 1336 Benedict decides by his Constitution of the 22d of February, that the purified Souls of the Just see God intuitively immediately after Death.
- 1340 The Dispute in the *East* between *Barlaam* and the *Palamites*.
- 1342 Benedict XII. dies. *CLEMENT VI.* is elected on the 7th of *May*, and crown'd on the 19th of the same Month.
- 1344 The Jubilee brought to Fifty Years.  
The Crusade against the *Turks*.  
*Palamas* and *Isidorus* are condemned in a Council at *Constantinople*. *Palamas* is absolved the following Year, and his Adversaries condemned.
- 1352 *INNOCENT VI.* succeeds *Clement* on the 18th of *December*.
- 1355 The Contests of the *Palamites* and *Barlaamites* judged by a Council at *Constantinople*.
- 1357 Richard Archbishop of *Armagh* attacks the *Mendicants* upon the Hierarchical Functions.
- 1362 *URBAN X.* succeeds *Innocent* on the 28th of *October*.
- 1367 He takes a Journey to *Rome*.
- 1370 He returns to *Avignon* on the 24th of *Septem'er*, and dies there on the 19th of *December*.  
*GREGORY XI.* is elected on the 28th of *December*.
- 1377 *Gregory XI.* arrives at *Rome* on the 7th of *January*.
- 1378 He dies there on the 27th of *March*.  
The Cardinals being obliged by the People of *Rome* to chuse a *Roman*, elect the Archbishop of *Bari*, who takes the Name of *URBAN VI.*. They retire to *Avignon*, and elect *CLEMENT VII.* on the 27th of *August*.
- 1389 The Death of *Urban VI.*  
*Peter de Thomacellis* succeeds him, and is call'd *BONIFACE IX.*
- 1394 *Clement V.* dies. *BENEDICT XIII.* is elected in his Place.
- 1398 The University of *Paris* endeavours to extinguish the Schism. The

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The withdrawing of Obedience in *France* from the two Contenders.

*The Fifteenth Century.*

- 1403 THE Withdrawment of Obedience to *Benedict XIII.* is taken away in *France*.
- 1404 *Boniface* dies. The Cardinals in his Obedience, elect *Cosmatus Melioratus* of *Sulmona*, on the 12th of October, who takes the Name of *INNOCENT VII.*
- 1405 He is Master of *Rome*.
- 1406 A new Withdrawment of Obedience in *France* from *Benedict*.
- Innocent VII.* dies on the 6th of November.
- The Cardinals in his Obedience, elect *Angelo de Corario*, who takes the Name of *GREGORY XII.*
- 1407 The Neutrality publish'd in *France*.
- 1408 The Cardinals withdraw their Obedience from the two Contenders, and retire to *Pisa* to make a new Election.
- Gregory* thunders against them.
- Benedict* sends abusive Letters to the King of *France*. His Couriers are seized and prosecuted.
- 1409 The Council of *Pisa*, in which *Benedict XIII.* and *Gregory XII.* are depos'd on the 5th of June, and *ALEXANDER V.* elected on the 13th of the same Month.
- John Hus* begins to teach his Errors at *Prague*.
- Rome* retaken from *Ladislaus* by *Balthasar Cossa*.
- 1410 *Alexander V.* dies on the 3d of March. *Balthasar Cossa* is elected on the 17th of the same Month, and takes the Name of *JOHN XXIII.*
- John Hus* is condemn'd at *Rome*.
- 1413 *John XXIII.* is driven from *Rome* by *Ladislaus*. He calls the Council of *Constance*.
- 1414 THE GENERAL COUNCIL OF CONSTANCE begins on the 16th of November.
- 1415 *John XXIII.* renounces the Pontificate on the 1st of

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- of March. Then he escapes to *Constance*, and is made Prisoner.  
*Gregory XII.* renounces the Pontificate.  
The Errors of *Jahn Hus*, and *Wickliff*, condemned in the Council, and *John Hus* burnt.
- 1416 *Jerom of Prague*, his Scholar, condemn'd to the same Punishment.
- 1417 The Deposition of *Benedict XIII.* *MARTIN V.* is elected sole lawful Pope.
- 1418 The Death of *Gregory XII.* *John XXIII.* flies, goes to *Florence* to wait on *Martin V.* and dies there. *Benedict XIII.* is forsaken by all his Friends, and remains shut up in the Castle of *Panischola*.
- 1421 The beginning of the Negotiations of the *Greeks* with the *Latins*, for the Re-union of the two Churches.
- 1424 The Death of *Benedict XIII.* The Cardinals about him elect *Giles Munion*, who takes the Name of *Clement*.
- 1429 *Clement* renounces the Pontificate, and the Schism ceases entirely.
- 1431 *EUGENE IV.* succeeds *Martin V.* on the 9th of March.  
The opening of the GENERAL COUNCIL OF *BASIL* on the 23d of July.
- 1432 *Eugene* is driyen from *Rome*. He endeavours to dislolve the Council, which continues to sit in spite of him.
- 1434 On the 5th of February he revokes the Dissolution of the Council, and confirms its Decrees.
- 1437 *Eugene* endeavours to transfer the Council, which proceeds against him.
- 1438 He transfers the Council to *Ferrara*, by his Bull of the 1st of January. The Council suspends him, and continues to sit. The Neutrality establish'd, and the Pragmatick Sanction drawn up in *France*.
- 1439 The Deposition of *Eugenius*, on the 16th of May. The Translation of the Council from *Ferrara* to *FLORENCE*; and the Election of *FELIX V.*  
The Conferences between the *Latins* and the *Greeks*. The

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- The Decree of the Union between them on the 5th of July.
- 1442 The Translation of the Council from *Florence* to *Rome*.
- 1443 The Translation of that of *Basil* to *Lausane*.
- 1447 The Death of *Eugene IV.* on the 23d of February. *NICOLAS V.* is elected in his place, on the 6th of March.
- 1449 *Felix V.* renounces the Pontificate. Thus ends the Schism.
- 1453 The City of *Constantinople* is taken by the Turks on the 29th of May.
- 1455 *Nicolas V.* dies on the 25th of May. *CALIXTUS III.* succeeds on the 8th of April.
- 1458 The Death of *Calixtus III.* on the 6th of August. *PIUS II.* is elected on the 19th of the same Month.
- 1454 *Pius II.* dies on the 14th of August. *PAUL II.* is elected on the 1st of September.
- 1471 *SIXTUS IV.* succeeds him on the 2d of August.
- 1474 *Sixtus IV.* reduces the Jubilee to twenty five Years.
- 1478 The Bull of *Sixtus IV.* which puts an end to the Disputes of the Curates and the Mendicants.
- 1484 *Sixtus IV.* dies on the 11th of August. *INNOCENT VIII.* succeeds him.
- 1492 *Innocent VIII.* dies on the 25th of July, and is succeeded by *ALEXANDER VI.* who is elected on the 4th of August.

### *The Sixteenth Century.*

- 1503 *Alexander VI.* dies on the 17th of August. *PIUS III.* succeeds him, and dies 26 Days after. *JULIUS II.* is elected.
- The Grievances of the German Nation.
- 1504 The Edict of *Ladislaus* against the *Bohemians*.
- 1505 A General Council call'd, and held at *Pisa*.
- 1512 The Lateran Council begins in the Month of May.

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- 1513 The Death of *Julius II.* on the 3d of *February*.  
The *Lateran Council* prorogu'd. *LEO X.* elected.
- 1514 The *Lateran Council* is begun again.
- 1515 The Concordate between *Leo X.* and *Francis I.*
- 1516 The Confirmation of the Concordate in the eleventh Session of the *Lateran Council*.
- 1517 The End of the *Lateran Council* on the 16th of *March*.  
The beginning of the Novelties of *Lutheranism* by the Theses of *Martin Luther* against Indulgences.
- 1518 *Luther* summon'd to *Rome*, appears at *Augsburg* before the Legate. He retires and publishes an Act of Appeal.  
The Pope's Brief about Indulgences.
- 1519 *Zwinglius* begins to preach his Errors in *Switzerland*.
- 1520 The Bull of *Leo X.* against the forty Articles of *Luther*.
- 1521 The Death of *Leo X.* on the 2d of *December*.  
The Diet of *Worms*. *Luther* appears at it, and in his Departure is carry'd off and conceal'd.  
The Emperor's Edict against *Luther*, on the 8th of *May*.  
The Censure of the Faculty of Theology of *Paris*, against *Luther's Books*.
- 1522 *ADRIAN VI.* elected Pope on *January* the 9th.  
*Luther* returns to *Wurtemberg*.  
Diet at *Nuremberg*.  
Form of Mass drawn by *Luther*.
- 1523 *Adrian VII.* dies *October* the 24th. *CLEMENT VII.* is elected on the 19th of *November*.  
The Conference of *Zurich*, follow'd by an Edict of the Senate to abolish part of the Worship and Ceremonies of the Church.  
The Union of the *Vaudois* and *Lutherans*.  
The Rise of the Sect of the *Anabaptists*.
- 1524 *Lutheranism* introduc'd into *Sweden* and *Denmark*.
- 1525 The Abolition of the Mass in the Canton of *Zurich*.

## A Chronological Table.

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- 1526 *Rome* taken on the 20th of *September* by the *Colonnae*.
- 1527 *Rome* taken a second time by the Troops of *Charles de Bourbon*, on the 6th of *May*.  
The Pope made Prisoner.  
*Henry VIII.* King of *England*, pursues a Divorce from *Catharine*.
- 1529 The Protests of the *Lutheran* Princes and Cities of *Germany*, from whence they are call'd Protestants.  
The Affair of the Divorce of *Henry* carry'd to *Rome*.
- 1530 The Diet of *Augsburg*. The Confession of Faith presented by the *Lutherans* and *Zuinglians* at the Diet.
- 1531 A Council demanded of the Pope, and granted.
- 1532 *Calvin*, discover'd to be an Innovator at *Paris*, retires to *Xaintonge*.
- 1533 The *Anabaptists* seize *Munster*.  
The Sentence of Divorce of *Henry VIII.* given in *England*. The King of *England* declar'd the Head of the Church by his Parliament.
- 1534 The Pope declares the Marriage of *Henry* with *Catharine* valid.  
*Clement VII.* dies on the 27th of *September*. *PAUL III.* is elected on the 3d of *October*.
- 1535 The taking of the City of *Munster*, and the Sect of the *Anabaptists* dissipated.
- 1536 The Bull for the calling a General Council at *Mantua* on the 2d of *June*.  
*Calvin* takes up his Abode at *Geneva*, and from thence becomes Head of his Sect, which spreads it self in *France*.
- 1545 The Calling of the Council at *Trent* to meet on the 1st of *November*, by the Bull of the 22d of *May*. It is put off to the Year following.
- 1544 The Council appointed a-new to meet at *Trent*, on the 15th of *March 1545*.
- 1545 The opening of the COUNCIL OF TRENT, on the 13th of *December*. The following Session appointed the 17th of next *January*.

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- 1546 The four Sessions of the Council.
- 1547 The sixth Session on the 13th of January; the 7th on the 3d of March; the 8th on the 7th, in which the Council is transfer'd to Bologna. Part of the Prelates go to Bologna, the rest continue at Trent. Nothing is done by either Party. The ninth and tenth Sessions at Bologna. Edward VI. establishes a new Religion in England.
- 1548 The Interim publish'd in Germany.
- 1549 The Prelates of both Assemblies call'd to Rome. The Assembly of Bologna dismiss'd by the Legate. Paul III. dying on the 10th of November, the See is vacant till the 8th of next February.
- 1550 The Cardinal Del Monte is elected Pope, and takes the Name of JULIUS III. The Bull for calling the Council of Trent anew, on the 24th of November. The Edict of the Emperor Charles V. against the Lutherans. The beginning of the Establishment of the new Doctrine in the Low Countries.
- 1551 The second opening of the Council of Trent on the 1st of May. The eleventh, twelfth, thirteenth and fourteenth Sessions.
- 1552 The fifteenth Session on the 25th of January, and the sixteenth on the 28th of April. The Council suspended.
- 1553 Queen Mary restores the Catholick Religion in England. Servetus, the first of the Innovators that attack'd the Trinity, burnt at Geneva.
- 1555 Julius III. dies on the 21st of March. MARCELLUS II. who succeeds him, dies twelve Days after. PAUL IV. is elected on the 25th of May. Socinianism begins to be establish'd in Transilvania.
- 1558 Elizabeth, Queen of England, destroys the Catholick Religion in England, and establishes the Anglican Religion.

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- 1559 Paul dies on the 18th of *August*. *PIUS IV.* is put in his Place on the 25th of *December*.
- 1560 The Censure of the Faculty of Theology at *Paris* against the Propositions charg'd upon *Baius*, Doctor of *Louvain*.
- The Edict for tolerating the pretended Reformed Religion in *France*.
- 1561 Another Edict in favour of the pretended Reformed in *France*.
- The Assembly and Conference of *Poiffy*, between the Ministers and the Clergy.
- 1562 The third opening of the Council of *Trent* on the 18th of *January*.
- 1563 Peace concluded in *France* with the *Hugonots*, on the 28th of *March*.
- The Conclusion of the Council, on the 9th of *December*.
- The *Socinians of Transilvania*.
- Pius IV.* dies on the 3d of *December*. *PIUS V.* succeeds him.
- 1567 The second War of the *Hugonots* in *France*.
- The Bull of *Pius V.* against the seventy six Propositions attributed to *Baius*.
- 1568 Peace concluded with the *Hugonots* in *France*.
- The Renewal of the War.
- The Exercise of the pretended Reformed Religion granted in the *Low-Countries*.
- 1571 The Massacre of S. *Bartholomew*.
- 1572 *GREGORY XIII.* elected Pope on the 23d of *March*.
- The Rise of the Republick of *Holland*.
- 1575 The Answer of *Jeremy*, Patriarch of *Constantinople*, against the Opinions of the *Lutherans*.
- The Bull of *Gregory XIII.* which confirms that of *Pius V.* against the Propositions of *Baius*, publish'd in *Flanders*.
- 1576 Peace granted to the *Hugonots* in *France* by the Edict of the 9th of *May*.
- This Edict revok'd by the States of *Blois*.
- The War of the *Hugonots* is renew'd.

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- 1577 A Treaty of Peace with the *Hugonots*.
- 1579 *Faustus Socinus* retires to *Poland*, and establishes *Socinianism* there.
- 1582 The Reformation of the Calendar.
- 1585 *Gregory XIII.* dies on the 10th of *April*. *SIXTUS V.* elected Pope the 24th.
- 1587 The Censure of the Faculty of Theology of *Louvain*, against the Propositions of *Lessius*, and other Divines.
- 1588 The Censure of the Faculty of Divinity at *Doway* against the same and others.  
The Publication of *Molina's Book* raises Disputes in *Spain* about Grace.
- 1590 *Sixtus V.* dies on the 17th of *August*. *URBAN VII.* is elected on the 14th of *November*, and dies eleven Days after.  
*GREGORY XIV.* is elected on the 3d of *December*.
- 1591 He dies in *October*. *INNOCENT IX.* is elected on the 9th of the same Month, and dies in two Months.
- 1592 *CLEMENT VIII.* elected Pope on the 26th of *February*.
- 1593 The Conversion of *Henry IV.* King of *France*.
- 1595 The Reconciliation of *Henry* with the Holy See.
- 1598 The Committees about the Affair of Grace commence at *Rome*.
- 1599 The Edict of *Nantz* for the Liberty of Religion in *France*.

*The Seventeenth Century.*

- 1602 *Clement VIII.* presides in the Committees and Disputes about Grace.
- 1603 *Arminius* begins to teach his Doctrine about Free-Will.
- 1604 The Opinions of the greatest part of the Consultors of the Committee about Grace, concur in condemning the Sentiments of *Molina*.
- 1605 *Clement VIII.* dies on the 3d of *March*. *Alexander*

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ander de Medicis succeeds him, and takes the Name of LEO XI. He dies a few Days after. Camillus Borghese succeeds him on the 16th of May, and is call'd PAUL V.

The Committees about Grace begin a-new under PAUL V. Two Decrees of the Senate of Venice, which occasion Contests between the Republick and the Pope. Arminius accus'd by the Divines of Dort.

The Dispute between Arminius and Gomarus.

1606 The last Conference about Grace before the Pope on the 1st of March.

The Project of a Bull drawn up against the Opinions of Molina.

The Interdict thunder'd against the Republick of Venice by Paul V.

The Disputes in England about the Oath of Allegiance.

1607 The Accommodation betwen the Republick of Venice and the Pope, by the Mediation of the Cardinal de Joyeuse on the 21st of April 1607.

1610 The Censure of Beccanus's Book.

1611 The Pope's Decree of the 1st of December, which enjoins Silence as to the Disputes touching Grace.

Richer takes up the Thesis of a Batchelor, who maintain'd, that the Pope was infallible, and superior to Councils,

Richer's Book concerning Ecclesiastical and Politicall Power.

1612 The Censure of Mariana's Book.

Richer's Book censur'd in an Assembly of Bishops of the Province of Sens, held at Paris the 9th of March.

The Appeal from that Sentence by Richer in the Parliament.

1613 The Censure of the same by the Bishops of the Province of Aix on the 24th of May.

1614 The Article of the Chamber of the third Estate about the Sovereignty of Kings contested by the Clergy.

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- The Toleration of Doctrine between the *Arminians* and *Gomarists*, ordain'd by the States of *Holland*.
- 1617 The Censure upon the Books of *Antonius de Dominis*.
- 1618 The Synod of the Protestants at *Dort*, where the *Arminians* are condemn'd.
- 1620 The Censure against the Admonition to the King, and the Book of Political Mysteries.
- 1621 *Gregory XV.* succeeds *Paul V.* on the 9th of February.
- Cyrillus Lucar* is elected Patriarch of *Constantinople*.
- 1623 *Urban VIII.* succeeds *Gregory XV.* in July.
- 1625 The Pope sends *Richard Smith* Bishop of *Chalcedon* into *England* with the Power of Ordinaries.
- 1626 The Censure of the Jesuit *Garassa*'s Book.
- 1628 The Broils in *England*, between the Secular and Regular Clergy. Divers Writings on both sides.
- 1629 The Ambassador of *Holland* at the Porte causes to be published a Confession of Faith under the Name of *Cyrillus Lucar*, conformable to the Doctrine of the *Calvinists*.
- 1631 Censures of the Writings against Episcopal Authority, and the Hierarchy, occasion'd by the Division among the Clergy of *England*.
- 1636 *Jansenius*, Bishop of *Ypres*, dies, and leaves his Book concerning Grace, entitled *Augustinus*.
- 1638 The Book concerning the Liberties of the Gallican Church.
- The Council of *Constantinople* against the Confession and Person of *Cyrillus Lucar*.
- 1640 A Libel, entitled, *Optatus Gallus de cavendo Schismate*, published in *France*: prohibited and suppress'd by Arret of Parliament.
- The Book of *Jansenius*, entitled *Augustinus*, appears.
- The Book concerning frequent Communion, compos'd by M. *Arnauld*, is publish'd.
- 1641 The Censure of the Book concerning the Hierarchy, by Father *Cellot*.

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- The Theses of the Jesuits against the Book of *Jansenius*.
- 1642 The Bull of Pope *Urban VIII.* which renews the Constitutions of *Pius V.* and *Gregory XIII.* against the Propositions of *Baius*, and prohibits the Book of *Jansenius*, and the Theses of the Jesuits; adding, that *Jansenius's* Book renew'd Propositions condemn'd by those Bulls.
- The beginning of the Contests relating to *Jansenius's* Book in France.
- 1643 The Synod of *Constantinople*, in which the Confession of *Cyrillus Lucar* is condemn'd; and the Condemnation approv'd in the Synod of *Jassy* in *Moldavia*. The Bull of *Urban VIII.* publish'd at *Louvain* raises Disputes.
- 1644 *URBAN VIII.* dies on the 29th of *June*. The 15th of *September* Cardinal *Pamphilius* is elected to the Pontificate, and nam'd *INNOCENT X.*
- The Bull of *Urban VIII.* publish'd at *Paris*, and approv'd by the Faculty of Theology.
- 1645 The Decree of Pope *Innocent X.* which confirms the Resolution of the Congregation *de propaganda fide*, against the Worship of the *Chinese*, given on the 10th of *September*.
- 1647 The Decree of the Inquisition against a Proposition in the Preface to the Book concerning frequent Communion; that *S. Peter* and *S. Paul* are two Heads which only make one.
- 1648 Father *Veron's* Book, entitled, *The Gag of the Jansenists*, laid before the Faculty of Theology of *Paris*.
- The five Propositions laid before the Faculty by *M. Cornet*, in order to be censured. The Censure stopt by the Opposition of several Doctors.
- 1650 The Letter of *M. de Vabres*, and eighty other Bishops, to the Pope, requiring the Condemnation of the five Propositions; other Bishops desire that the Sense of them may be distinguish'd.

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- 1652 The Congregations at *Rome* upon that Affair.
- 1653 The Constitution of *Innocent X.* on the 31st of *May*, against the five Propositions, as containing the Doctrine of *Jansenius*.
- The Assembly of the Bishops that were at *Paris* receives the Bull of *Innocent X.* and sends it to the Bishops of the Kingdom, who all receive it without Opposition.
- 1654 The Dispute about the Sense of the Propositions, whether the condemn'd Sense be that of *Jansenius*. Some Bishops grant a Liberty to think of them as People please.
- The Assembly of 38 Bishops at the *Louvre*, in 1645, which declares that the five Propositions censur'd by the Bull, are in the Book of *Jansenius*, and condemn'd in his Sense.
- The Brief of *Innocent X.* of the 29th of September to the Bishops of *France*; by which he declares that he has condemn'd by his Bull, the Doctrine of Cornelius *Jansenius* contained in his Book, entitled *Augustinus*.
- 1655 The Formulary drawn up in the Assembly of Bishops held at the *Louvre* and sent to the Archbishops and Bishops of *France*, to cause it to be sign'd.
- Two Letters of *Anthony Arnaud*, Doctor of the *Sorbonne*.
- The second laid before the Faculty of Theology of *Paris*, and examin'd.
- The Decree of Pope *Alexander VII.* given the 23d of *March*, relating to the Declaration of Father *Martini* the Jesuit, favouring the Worship of the *Chinese*.
- 1656 The corrupt Morality of the Casuists debated by the Curates at the Assembly of the Clergy. Two Propositions in the Letter of *Anthony Arnaud* censur'd; the one concerning Fact, and the other concerning Right, by the Decision in *January* last.
- The Assembly of the Clergy of *France* renews and confirms

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confirms the Resolution of the preceding Assemblies about the Formulary.

The Pope's Bull of the 16th of *October*, which declares that the five Propositions had been taken out of *Jansenius's Book*, and condemn'd in the Author's Sense.

The Apology of the Casuists censur'd by the Faculty of Theology of *Paris*, and by a great Number of the Bishops of *France*.

1657 The Pope's Bull receiv'd in an Assembly of the Clergy on the 17th of *March*, and published in the Kingdom.

1659 *Alexander VII.* causes the Apology of the Casuists to be put in the Index.

1660 The Assembly of the Clergy, held towards the end of this Year, and in the beginning of the next, confirm what had been done in the preceding Assemblies relating to the Constitutions of *Innocent X.* and *Alexander VII.* and enjoin the signing of the Formulary anew.

1661 The Formulary approv'd, and settled by the Faculty of Theology at *Paris*.

The Order of the Grand Vicars of the Cardinal *de Retz* Archbishop of *Paris*, disapprov'd by the Clergy.

The Decree of the Congregation *de propaganda* of the 13th of *November*, which declares that the two preceding Decrees about the Worship of the *Chinese* are true with regard to the Differences that are represented.

1663 The Articles given to the Parliament of *Paris* by the Faculty of Theology about the King's Sovereignty as to Temporals, the Authority of Councils above that of the Pope, and about his Fallibility.

1664 The Conferences for accommodating the Questions relating to *Jansenism*.

The Pope's Brief which ordains the Condemnation of the five Propositions, as taken out of *Jansenius's Book*, and in the Sense of that Author.

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- The Assembly of fifteen Bishops, of which Cardinal *Antonio Barberini* was President, which enjoins the signing of the Formulary, and rejects the Declaration of the Doctors *de Lane* and *Girard*.
- The King's Declaration of the 19th of April, enjoining the Subscription of the Formulary.
- The Nuns of *Port-Royal* refuse to sign the Formulary without the Distinction of Fact and Right. The Archbishop of *Paris* debars them from the Sacraments.
- The Censure of the Faculty of Theology at *Paris* of the 24th of May, against the Book of *James Vernant*.
- The Censure of the Inquisition against several Propositions of loose Morality.
- 1665 The Censure of the same Faculty against the Book of *Amadeus Guimenius*, or *William de Moia* the Jesuit, on the 3d of February.
- The Pope's Brief against their Censures on the 6th of April. The Arret of the 29th of July, which suppresses it.
- The Formulary sent by the Pope, with a Bull of the 15th of February, enjoining the Archbishops and Bishops to sign it, and cause it to be sign'd.
- The King's Declaration for the Execution of that Bull.
- 1666 The four Bishops make the Distinction of Fact and Right, in their Orders for signing the Formulary.
- 1667 The Brief for nominating Commissioners to judge the four Bishops, dispatch'd on the 21st of April.
- Alexander VII. dies on the 20th of May. The Cardinal *de Rospigliosi* is elected in his Room, and takes the Name of CLEMENT X.
- 1668 The Accommodation of the Affair of the four Bishops.

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- The *Arrêt* of Council on the 18th of October, which enjoins Silence upon those Questions.
- 1669 The Nuns of *Port-Royal* are admitted to the Participation of the Sacraments.
- The Separation of *Port-Royal de Champs* from *Port-Royal of Paris*.
- 1673 The Synod of *Bethlehem*, which approves the Orthodox Confession against *Cyrillus Lucar*.
- The King's Edict of February, which declares, that his Majesty has the Right of the *Regale* over all his Kingdom. The Bishops of *Pamiez* and *Aleth* refuse to submit to it.
- 1674 The Decree of the Congregation *de Propaganda* against the Worship of the *Chinese*.
- 1676 *Benedict Odescalchi* succeeds *Clement X.* and takes the Name of *INNOCENT XI.*
- 1679 The Pope writes Briefs to the King, to exhort him not to subject to the *Regale* the Churches which he pretends ought to be exempt from it; the last with Menaces.
- 1680 The Assembly of the Clergy write on that Subject to the King, and promise to stand up in his Defence.
- 1681 The particular Assembly of the Clergy, who demand a general one, to regulate the Contest about the *Regale*.
- 1682 The Assembly of the Clergy, which grants the King the *Regale* in all the Churches of the Kingdom, on condition that those who shall be provided with Benefices that have a Spiritual Jurisdiction, shall receive Institution from their Ordinaries.
- The Warning of the Assembly of the Clergy of France to the pretended Reformed, to return to the Bosom of the Church.
- Four Articles drawn up in the Assembly about the Sovereign Power of Kings as to Temporals, the Authority of a Council above that of the Pope; the Fallibility of the Pope's Decisions,

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- sions, and the Validity of the Laws and Usages of Churches.
- The Pope refuses to grant Bulls to those of that Assembly. None that were nam'd to Bishopricks take them.
- 1685 THE REVOCATION OF THE EDICT OF NANTZ,** and the Suppression of the Exercise of the pretended Reformed Religion, by an Edict in October.
- Molinos*, a Spanish Priest, accus'd of Quietism, is seiz'd at Rome, and put in the Prison of the Inquisition; his Doctrines proscrib'd, and his Person condemn'd to perpetual Imprisonment by a Decree of the Inquisition.
- 1687** The Pope's Bull of the 20th of November, which confirms the Judgment pass'd by the Tribunal of the Inquisition against *Molinos* and his Doctrine.
- 1688** The King's Attorney-General's Appeal from the Error of the Pope's Bull, which did revoke the Franchises of the Ambassadors of Sovereign Princes at Rome.
- 1689 ALEXANDER VIII.** succeeds to *Innocent XI.*
- 1690** Alexander grants Bulls to the Bishops of France named by the King; and speaks no more of the Regale. The King grants him Part of the Right of the Franchises.
- 1691 INNOCENT XII.** (*Antonio Pignatelli*) succeeds to Alexander VIII. on the 12th of January.
- The Act of *Callinicus*, Patriarch of Constantinople, by which he approves the Orthodox Confession against *Cyrillus Lucar*.
- 1693** The Ordinance of M. *Maigrot*, Apostolical Vicar at Fokien, on the 16th of May, against the Worship of the Chinese.
- The Letter of the Doctors of the Faculty of Louvain to the Pope, enquiring whether their Censure had been condemn'd by the Bulls of *Innocent X.* and *Alexander VII.*

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- 1694 The Pope answers them, That they ought to hold to the Briefs of *Paul V.* and *Urban VIII.* upon those Questions; but that they may maintain the Doctrine of *S. Augustine* and *S. Thomas.* By another Brief, address'd to the Bishops of the *Low-Countries*, he ordains, That in signing the Formulary they ought to condemn the five Propositions in the obvious Sense, and which the Words themselves bear.
- Quietism* condemn'd in *France* by several Bishops. The Articles drawn up on that Subject by some Bishops and Ecclesiasticks at *Issy*.
- 1696 The Pope's Brief of the 24th of November to the Bishops of *Flanders*, confirming the preceding one, and bearing, That the Propositions ought to be condemn'd in the natural Sense of the Formulary.
- 1697 The Book, *Concerning the Maxims of the Saints with relation to the Inward Life*, publish'd by the Archbishop of *Cambray*.
- 1698 His Doctrine rejected by the Bishops of *Meaux*, *Chalons*, and *Chartres*.
- 1699 The Condemnation of several Propositions taken out of the Book concerning the *Maxims of the Saints*, by a Bull of the 12th of March, receiv'd in the Provincial Assemblies of the Bishops of *France*, and publish'd in the Kingdom.
- 1700 The General Assembly of the Clergy approves the Condemnation of the Book concerning the Maxims of the Saints, and makes a Decree, condemning sixty Propositions of loose Morality.
- The Censure of the Faculty of Theology of *Paris*, about the Religion of the *Chinese*.
- Cardinal *Albano* is elected Pope, and takes the Name of *CLEMENT XI.*

*The Eighteenth Century.*

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- 1701 THE Resolution of a Case of Conscience by 40 Doctors, wherein a respectful Silence, as to the Affair of *Jansenius*, is declared sufficient.

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- 1702 Divers Writings for and against the Resolution of the Case of Conscience.
- 1703 The Ordinance of M. the Cardinal *de Noailles*, Archbishop of *Paris*, against the Resolution of the Case on the 12th of *February*, and against the Libels on the other Side.  
The Doctors, who had sign'd the Resolution of the Case, submit to his Ordinance.  
Pope *Clement XI's* Brief of the 12th of *February*, which forbids the Case of Conscience.
- The *Arrêt* of Council of the 5th of *March*, by which the King ordains the Execution of the *Arrêt* of the 23d of *October 1668*, prohibits all Books written on those Matters, and enjoins Silence.  
Some Bishops having publish'd this Brief, the Parliaments of *Paris*, *Aix*, and *Bourdeaux*, publish *Arrêts* to suppress their Orders.
- The Pope's Decree against the Worship of the *Chinese* as declar'd Idolatrous and Superstitious.
- 1705 Pope *Clement XI's* Bull of the 15th of *July*, which renews the Constitutions of his Predecessors relating to the 5 Propositions and *Jansenius's* Book, and declares, That the Obedience due to those Bulls is not satisfied by a respectful Silence.  
This Constitution is receiv'd and approv'd by the Assembly of the Clergy, and publish'd throughout the Kingdom.
- 1707 The Appeal from the Decree about the Worship of the *Chinese*, by 2 Bishops and the Jesuits.
- 1708 The Nuns of *Port-Royal des Champs* debarr'd from the Sacraments, for having added a Clause at signing that Bull.
- 1709 The Reunion of *Port-Royal des Champs* and *Port-Royal of Paris*, by a Bull on the 17th of *March*.  
The Decree about the Worship of the *Chinese* publish'd in *Europe*.
- 1710 The Nuns of *Port-Royal des Champs* dispers'd, and their Nunnery pull'd down.  
The Decree of the Congregation *de Propaganda*, of the 25th of *December*, which confirms the

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preceding Decree, and the Order of the Cardinal *de Tournon*, relating to the Worship of the Chinese, with Orders to the Missionaries to obey it, without having any Regard to the Appeal.

The Death of the Archbishop of *Sebastie* in December.  
Mandates of the Bishops against Father *Quesnel's* Book.

1711 The King demands of the Pope a Constitution in Form against Father *Quesnel's* Book.

1712 A Congregation appointed by the Pope to examine Father *Quesnel's* Book.

1713 The Pope's Constitution of Sept. 8. beginning with these Words, *Unigenitus Dei filius*, against 101 Propositions taken from Father *Quesnel's* Book.

1714 An Assembly of 40 Bishops, to examine that Bull, begun in 1713. and ended Feb. 1. 1714.

A Pastoral Instruction drawn up by the Bishops to explain the Bull, who, notwithstanding, make a Declaration, importing that they receive it absolutely and indefinitely.

The King's Letters Patent for the Publication of the Constitution, on Feb. 14.

Brief of Congratulations to the 40 Bishops, for having receiv'd the Constitution absolutely and indefinitely.

Decrees for registering the King's Letters Patent with Restrictions.

Assemblies of the Faculty of Divinity of *Paris* of the first, third and fifth of March 1714. upon the account of the Constitution, which was sent to them.

False Resolutions drawn up on the fifth of the same Month, for receiving the Constitution.

The Cardinal *de Nocilles* and several other Bishops refuse to receive it, unless the Pope give Explanations of it.

1715 Resolutions of the Faculty of Divinity of *Paris* of & Dec. 2. 1715. and Jan. 4. 1716. by which they

1716 declare that they have not receiv'd the Constitution, and that the Decree of March 9. 1714. was false and supposititious.

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The Pope's Brief of Nov. 18. for suspending the Privileges of the Faculty of Divinity of Paris. Several other Universities, Chapters and Communities protest against receiving the Bull.

1717 On the fifth of March, the Bishops of Mirepoix, Sens, Montpellier, and Boulogne, make an Appeal from the Constitution *Unigenitus* to a future General Council, to which the Faculty of Divinity of Paris adheres.

The Cardinal de Noailles also makes his Appeal separately on April 3. without publishing it.

The King's Declaration of Octob. 7. enjoining Silence about the Constitution *Unigenitus*.

1718 On Octob. 3. the Cardinal de Noailles, Archbishop of Paris, publishes his Appeal.

His Chapter adheres to it.

The University also make their Appeal by an Act of Octob. 5.

The Faculty of Divinity of Paris also make their Appeal on Octob. 18.

Several Appeals, as well of Bishops, as of Universities, Chapters, Communities, and particular Persons of the Kingdom.

The Decree of the Inquisition of Feb. 16. abusing the Cardinal de Noailles.

Letter of Pope Clement XI. of Sept. 27. address'd to all the Faithful, by which he condemns all those who would not receive his Constitution absolutely and indefinitely, and separates himself from Communion with them; from which the Faculty of Divinity of Paris appeal'd by the above-mention'd Acts, as well as from the Brief of Nov. 8. 1716. and from the Decree of the Inquisition of Feb. 16. 1718.

Several Mandates of the Bishops, to declare that the Constitution *Unigenitus* was receiv'd by all the Church, and made a Rule of Faith.

Decrees of Parliament ordering those Mandates to be suppress'd.

*The End of the Chronological T A B L E.*

T H E



A N

# I N D E X



OF THE

## PRINCIPAL MATTERS

Contain'd in the

## FOUR VOLUMES

OF THE

## HISTORY of the CHURCH.

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